

# INDIANS

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## DECEMBER 1939

UNITED STATES DEPARTMENT OF THE INTERIOR  
OFFICE OF INDIAN AFFAIRS • WASHINGTON, D.C.

"PUEBLO GIRLS CARRYING WATER," one of twenty-four Indian designs for murals in the new Department of the Interior Building in Washington, D. C.

This painting is by a Pueblo artist, Velino Herrera, who lives with his family in one of the nineteen New Mexico Pueblos, Pueblo de Zia. Herrera was encouraged to paint while attending a U. S. Indian Service school in Santa Fe, New Mexico, at the beginning of the present administration's attempts to stimulate an interest in Indian art. Velino comes from a family whose members have executed Indian designs through various art forms for generations. His mother is a potter, one brother is a weaver, and another a silversmith.

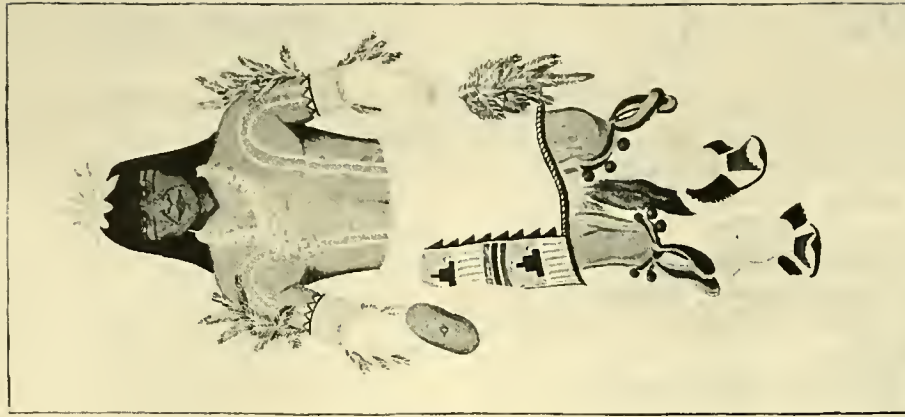
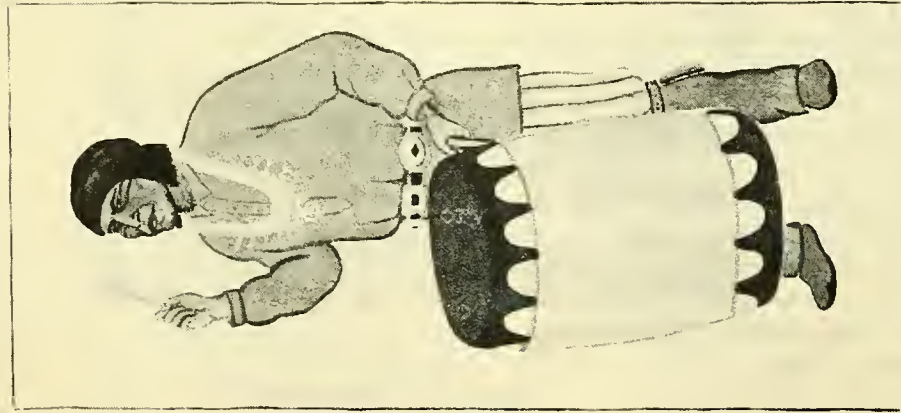
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Separate designs of important figures in the Pueblo Corn Dance, by Velino Herrera, will decorate pillars in the Department of the Interior's recreation room in Washington, D. C. Shown above are the drummer; the leader in a secret ceremonial dance, whose dress is symbolic of the moon; and one of the dancers in the Pueblo Corn Dance.



## AT WORK

A News Sheet for INDIANS and the INDIAN SERVICE

# VOLUME VII. DECEMBER 1939 NUMBER 4.

As I was starting, November 11th, to write this editorial there came the utterly stunning news that Robert Marshall, aged 38, had died. There is no heart left but for a word upon him.

Only yesterday I had met him, and never had his radiant energy seemed greater, or the cleaving edge of his mind more strong and keen. He told me of his recent journey to the wilderness area of Southern Utah - I had vainly been hoping to go with him on that journey; and he told me of the month ahead, to be spent in the Southeastern forest area, and he promised to climb the Tusquittee range, and to learn for himself why no road should be built there ever.

And last night he died while sleeping.

Many years ago, Robert Marshall's father, Louis Marshall, gave freely of strength and time to the Indian cause. One of the great constitutional lawyers, he served the New Mexico pueblos without fee, to the day of his death, and the pueblos within the Middle Rio Grande Conservancy District at the present hour are realizing the benefits of Louis Marshall's service.

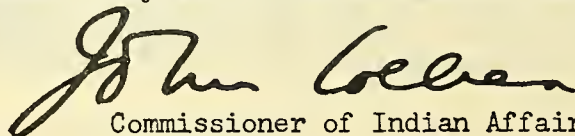
It was early in the present administration that Colonel George P. Ahern - an eminent forester, and lifelong friend of the Indian - brought Robert Marshall, the son of Louis Marshall, to the Indian Office. Here was a very young man, a thoroughly trained forester; and an insatiate lover of the wild, and yet a social in-

telligence and purpose of very wide range. Through appointment by Secretary Ickes, Robert Marshall became head of the forest and range work of Indian service.

Across the four formative years, when the Reorganization Act was drafted, enacted, and put into operation among hundreds of tribes, and when the policies of conservation of Indian resources were wrought out into practise, Robert Marshall was one of the central workers. He insisted with equal determination upon the principle of conservation of vegetative, soil and water resources, and the principle of Indian self-government. The years as they increase show that these two essential principles and goals of Indian-service effort are not antagonistic but mutually dependent. Marshall pressed toward both goals, not alone at Washington, but in the field; and he was almost universally known and admired, and often loved, among the field forces and the Indians.

In Indian Service, and later in the Forest Service, and in his many extra-official public services, he moved in his actions between two poles of value and of striving which are universal in their involvements. One pole was modernity - Marshall welcomed the scientific age, the technological age, and the world-wide and also intimate clashes and changes which science and technology have brought. He was gladly a part of the irreversible onward plunge of the modern world. He believed that the plunge was an onward one even now - that the process of history had not turned permanently atavistic. At the opposite pole, Marshall advocated, and devoted himself tirelessly in behalf of, the wilderness. He was the most strenuous and effective advocate of the wilderness who had yet operated in American public life. Who, in behalf of the wilderness, shall take his place? The seven million acres of wilderness area, so declared and protected, in Indian country, will be one of the remembrances of Robert Marshall. Another remembrance will go down the years in the minds of an Indian tribe here un-named, which confided to him, and to only one person other, its most guarded secrets from the thousands of years of its past, and achieved the sanctuary which it desired, and knew that its confidence would never be violated. Here the protected wilderness was of the soul, and not of nature alone.

He, who had walked seventy miles in one day and been fresh at the end of it; who physically as well as intellectually and socially lived the athletic life; who had so much more to do, so much longer to live; and now the sudden word of his death. From happy brightness at once to the incomparable silence - to the wilderness, to the woods of the Universe. May all of Indian service send its thoughts with him!



Commissioner of Indian Affairs

MR. COLLIER TO MAKE NATION-WIDE RADIO ADDRESS DECEMBER 4

The manner in which the United States handles its indigenous Indian minority will be the subject of a nation-wide radio address by John Collier, Commissioner of Indian Affairs, on the evening of December 4. The program will be broadcast from 10 to 10:30 p.m., Eastern Standard Time, over the Blue Network of the National Broadcasting Company, under the auspices of the National Radio Forum, sponsored by the Washington Star and the National Broadcasting Company. His address will consist of a factual discussion of the cultural, economic and constitutional advancement, at the hands of a sympathetic government, of a proud race of people whose earlier tribulations have failed to mar a rich and significant heritage.

One of the more popular radio features, the National Forum is presented at an hour which is particularly favored by Western listeners, partly because of the difference in time which brings this program at 7 p.m., 8 p.m., and 9 p.m., in the Pacific area, the mountain area, and the central area, respectively.

Extremely popular in the East also because of the selection of subject matter and speakers, the National Radio Forum has maintained throughout its life, an unusually interested public.

Mr. Collier's appearance will mark his first address of this length over a national network.

ALIDA C. BOWLER LEAVES CARSON ON NEW ASSIGNMENT

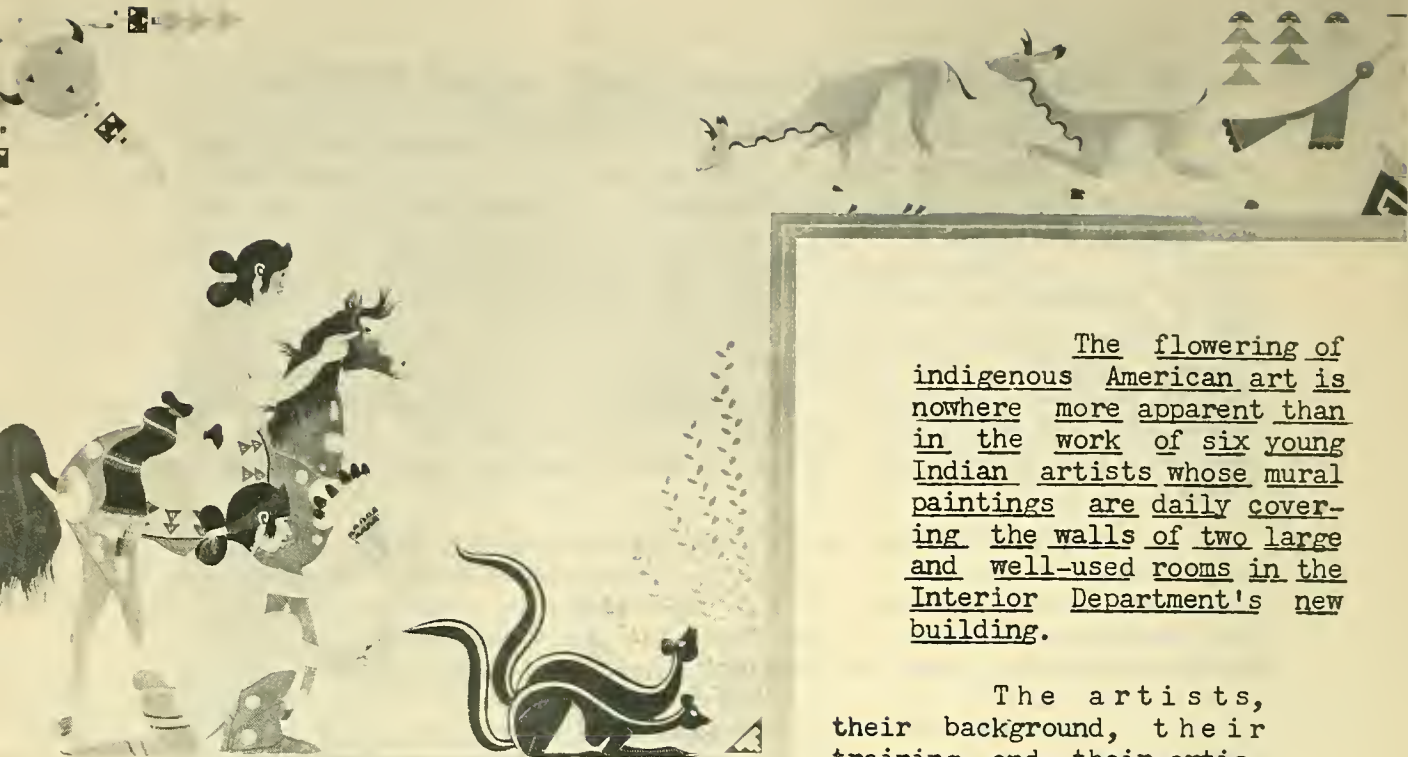
Miss Alida C. Bowler, for five years Superintendent of Carson Indian Agency, Nevada, was transferred on November 1 to the position of Superintendent At Large. Her duties at Carson Agency have been taken over by Don C. Foster, now Acting Superintendent.

Miss Bowler, the first woman Superintendent in the Indian Service added many significant achievements at Carson to her long list of accomplishments before entering the Indian Service.

In addressing the teachers and employees at Steward, Nevada, on November 1, Miss Bowler said:

"While I appreciate the larger opportunities offered in my new assignment, I do deeply regret having to leave Nevada. The work in the Carson Indian Agency for the past five years has given me a greater and more genuine satisfaction than any of the things I had tackled in previous years. The combination of able and devoted personnel, and eager, enthusiastic, cooperative Indians has been unbeatable."

The time of Mr. Collier's radio broadcast is incorrectly given. It will begin at 10:30 p.m. EST., 9:30 CST., 8:30 MST., and 7:30 PST.



The flowering of indigenous American art is nowhere more apparent than in the work of six young Indian artists whose mural paintings are daily covering the walls of two large and well-used rooms in the Interior Department's new building.

The artists, their background, their training and their artistic development are as in-


teresting as the murals themselves, for these tell a small part of the story of Indian cultural resurgence in the United States. As further evidence of the significance of this work, the artists were invited to exhibit, and did exhibit, from November 2 to 22, at Corcoran Art Gallery, sketches in color, of their Interior Department murals.

The war motif, often associated in the public mind with Indian paintings, actually plays only a minor part in the extensive decorations now going forward.

Although writers and artists frequently interpret gala paint, feathers, and tribal costumes as descriptive or representative of Indian warfare themes, the native Indian artists declare such an impression is incorrect. As their murals indicate, these are often only features in their tribal ceremonial dances, many of which, for example, the Kiowa "Harvest Dance" and the "Pueblo Corn Dance", portrayed in two murals, celebrate peaceful activities of the tribes handed down from generation to generation for centuries.

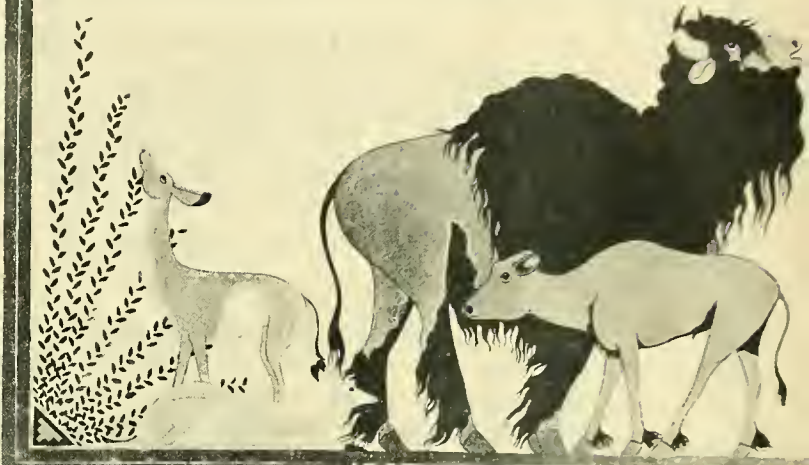
#### Twenty-Four Designs Completed

The twenty-four separate designs which will cover over 2,200 square feet of walls in the cafeteria and recreation room of the Department of the Interior vary as much as the tribes represented among the artists themselves. Each artist has drawn from



the experiences of his own tribe, expressed either in the symbolic designs of the past, or in scenes of contemporary Indian life.

The Navajo, Gerald Nailor, includes in his murals Navajo women weaving, a scene from an annual Navajo healing ceremony, and symbols of earth, clouds and snakes observed in Navajo "sand paintings." Shown above are two parts to an over-all decoration in the recreation room by the artist, depicting Navajo hunters chasing such animals as deer and bison.



Velino Herrera, of the Pueblo de Zia, who comes from a family of potters, weavers and silversmiths, has among his murals Pueblo women carrying water in their own finely-wrought pottery, and several of the ceremonial dances of the ancient Pueblo secret societies, still observed today.

#### Apache Paintings More Realistic

Allen Houser, Apache, formerly of Oklahoma, attempts a more realistic treatment of his people in two murals entitled "Apache Round Dance" and "Singing Love Songs." He depicts the strong feelings revealed in the movements of Apache dancers. Humor is evident in the mural "Singing Love Songs" where two Apache men pursue two Apache women on horseback.

The panel designs of Woodrow Crumbo, Potawatomi of Oklahoma, will appear on the walls and pillars of the recreation room in the penthouse of the Interior Building. Crumbo demonstrates in these murals his ability to portray animals as well as Indians in action. The "Buffalo Hunt" is skillfully-executed and colorful.

The other two artists, James Auchiah and Steven Mopope, both full blood members of the Kiowa Tribe of Anadarko, Oklahoma, employ a different technique from the other artists in their "Har-

vest Dance" and Kiowa "Ceremonial Dance." These murals, which will stretch across two arched panels 49' x 8' at each end of the cafeteria are in water colors, whereas the other artists are painting in oil. The method, old, but in popular use in Europe, is "secco", as opposed to "fresco", meaning that the mixed paints are applied to a specially-prepared "dry" plaster of lime and sand.

This technique was introduced in this country in 1932 by a Swedish mural painter, Olaf E. Nordmark, under whose supervision the Indian artists are working, and who has directed the mural work of other well-known American painters for public buildings in recent years. Mr. Nordmark is now temporarily employed by the Office of Indian Affairs, while the Indian artists are being paid by the Fine Arts Section of the Procurement Division, U. S. Treasury.

The employment of these Indian artists is a part of present-day governmental policies. Commissioner of Indian Affairs John Collier recently commented: "Such employment obviously encourages not only the development of native art, but the improvement of Indian economic levels as well. This, of course, is a relatively new attitude on the part of the government. The change has brought a renaissance in Indian arts and crafts, the effects of which are already being manifested, not only among the Indians, but among millions of whites as well."

#### Paintings Exhibited in Galleries Here and Abroad

During the past five years, the paintings of these young artists have been exhibited by museums and sold by art dealers throughout the country. Many of the water color sketches of James Auchiah and Steven Mopope have also been shown in art salons abroad, as representative of a new native American Indian art. Already smaller murals by these Indian painters decorate the walls of public

#### **"Buffalo Hunt" by Velino Herrera**



buildings in the West.

All the Indians engaged in the mural work attended Indian Service schools while young. Both Mopope and Auchiah, as well as Crumbo, who had a three-year art course at the University of Wichita, Kansas, later studied under O. B. Jacobson, art instructor at the University of Oklahoma. Jacobson has been helpful in bringing the Indian paintings to the attention of art circles.

White friends at the Art Museum and the Laboratory of Anthropology in Santa Fe, New Mexico, including Kenneth Chapman, authority on Indian art, have encouraged and assisted in the development of the other three artists, Nailor, Houser and Herrera.

The murals have involved three preliminary steps, two of which were completed at home before the young artists came to Washington. Small pencil sketches, then color designs, had to be approved in Washington before the contracts were signed.

As the Indian painters began to arrive in Washington two months ago, several offices were vacated in the Interior Building to allow necessary space for preparation of the full-size "cartoons." These designs traced on brown paper and then perforated are pasted across the proposed wall, and the lines for the mural drawn directly through the perforations.

#### Murals To Be Completed By First of Year

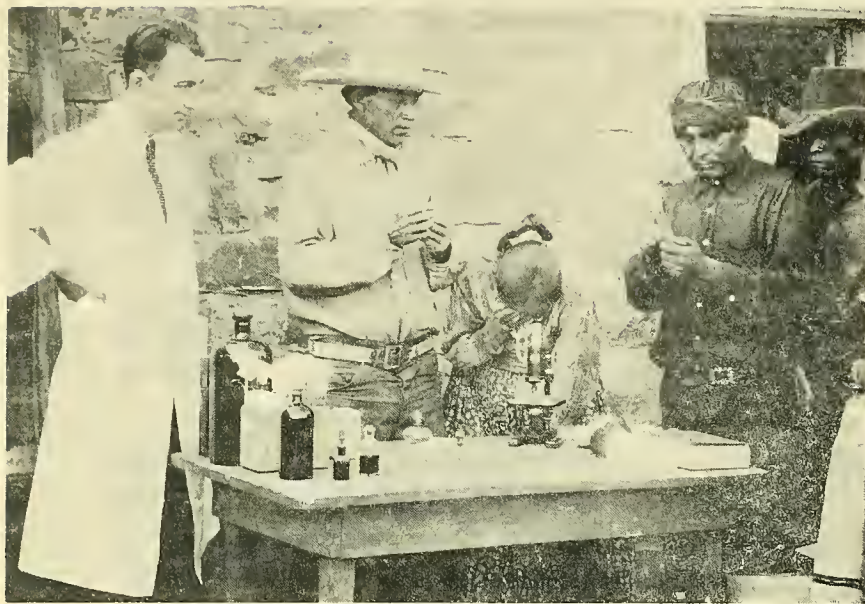
After the brown paper with the perforated cartoons is removed, the final step of applying the paint to the sketches on the wall begins. As only three of the artists have begun painting on the walls, it is expected that all of the murals will not be completed until the first of the year, at which time the artists will return to their homes in the West.

#### "Buffalo Dance" by Velino Herrera



## TRACHOMA, DREADED EYE DISEASE, BEING CONQUERED

By Dr. J. G. Townsend, Medical Director



**Indians Learn Principles of Modern Medicine**

So successful is the work of the Indian Medical Service in curing by the use of sulfanilamide, the dreaded eye disease, trachoma, that a sharply expanded program of treatment is now being undertaken.

The work of the past few years, following many years of painstaking effort in general trachoma treatment has finally brought results which offer

specific and tangible hope for the future. This is the substance of reports received during a recent annual conference in the Washington Office. Results of last year's work in trachoma were considered so emphatically favorable as to justify a much wider use of sulfanilamide in the months ahead.

Today the Indian Service has twelve special physicians and nineteen nurses, working under the direction of the Medical Director in Charge of Trachoma Activities. By health education, and the cooperation of enough Indians to follow their treatment through, there has been a remarkable reduction in the trachoma rate.

### Fort Apache Indian Children Cured Of Trachoma

An example of intensive, concentrated treatments is that of the Fort Apache Trachoma School. Here all the Indian children of that reservation who had trachoma were treated, and the disease was practically wiped out among the children, but it took four years to do it. It was at the Fort Apache Laboratory, where the Indian Service for the past four years has been conducting research studies under the general supervision of Dr. Phillips Thygeson of Columbia University, that the cause of trachoma was finally worked out and reported to the American Medical Association. Early in 1935, Drs. Thygeson and Proctor of Santa Fe, gave trachoma to a human volunteer by inoculating his eye lids with the filtered scrapings from Indian

trachomatous eyes. These studies were then continued with baboons, the results of which led to the report prepared for the Medical Society.

### Sulfanilamide As Cure For Trachoma Discovered

By Indian Service Physician

It was Dr. Fred Loe, an Indian Service physician on the Rosebud Reservation in South Dakota, long interested in the belief that trachoma was produced by a virus as shown in the early studies of Drs. Thygeson and Proctor, and by Dr. Thygeson's experiments on baboons at Fort Apache, who first thought of the use of sulfanilamide as a possible agent in the treatment of trachoma. He first wrote the Indian Office in December 1937, stating in part, "We had a few cases of trachoma here that seemed to resist every kind of treatment. We started two of them on sulfanilamide, using as a dose one-third of a grain per pound of body weight. It was truly wonderful the way those eyes cleared up and they did so in about two weeks. We treated in all only twenty cases, but the results have been the same in all. Of course this is too small a series to say that it will cure, but I do think it is the most wonderful treatment I have ever seen in trachoma, and as you know I have been treating this disease for twenty years."

Proceeding cautiously, Dr. Polk Richards, Trachoma Medical Director for the Indian Service, was sent to the area for the purpose of observing these phenomenal reports. He thought there was merit in more intensive studies with this treatment in certain selected areas in the Indian country, and at the Research Laboratory at Fort Apache as well.

It was found that sulfanilamide definitely arrested trachoma in baboons in a comparatively short time. In one baboon, within fifteen days the disease practically disappeared. Dr. Loe made a preliminary report of his field observations before the American Medical Association in San Francisco in June 1938, which appeared in the Journal of the American Medical Association on October 8, 1938.

### Sulfanilamide Studies Conducted At Eleven Agencies

During the past year, intensive sulfanilamide studies have been carried out at 11 agencies throughout the Indian country situated in Arizona, Minnesota, Oregon, Montana, New Mexico, Wyoming and Nevada, as well as the Fort Apache Trachoma School. At the 11 agencies, not including the Fort Apache School, 1,023 Indians started treatment and 961 completed treatment. 413 or 43% were arrested within three weeks, and 481 or 50% were improved. On subsequent examinations, 122 were found to be arrested, which gives in this series a total arrestment at the time of the last examination of 55.5%.

237 were improved in vision and 65 were not improved at the end of treatment. The number of arrestments or cures increases month by month after all medication is stopped.

On the Rosebud Reservation in South Dakota, 18 months ago, 202 Indians were treated with sulfanilamide. In this group, one-third of a grain, with equal parts of bicarbonate of soda was given for about 18 days. After 18 months this group has just been re-examined and 196 are reported arrested, and the remaining six improved. Again, on the Winnebago Reservation in Nebraska, eight months ago, 162 Indians were given the same treatment and have recently been re-examined. It was only possible to find 98 of this group, of which 87 were found to be arrested, 8 improved and 3 non-improved. It would seem that this drug sterilizes the eyes, that is, it destroys the virus and the subsequent healing is in accord with Nature's own process.

At the Fort Apache Trachoma School during the last year, 167 were given the sulfanilamide treatment for 21 days. 125 or 75% were definitely arrested within 30 days' time and the remaining 42 were arrested after being given a second course of three weeks' treatment. Compare this with the old treatment method. During the four years that the Fort Apache School has been in operation, 428 Indians were treated according to the old methods. In that time, 215 were arrested as follows:

|                      |                      |
|----------------------|----------------------|
| 37 during first year | 67 during third year |
| 65 " second "        | 46 " fourth "        |

#### Sulfanilamide Administered Under Medical Supervision

Due to the reported dangers of sulfanilamide, it has been given by the Indian Service only under hospital or school dormitory conditions, where medical service is constant. In our series of 1,023 starting treatment, with 961 finishing in an average time of 21 days, only 8 had bad reactions, manifested by severe headache, dizziness, fever and vomiting; 238 experienced slight reactions of mild headache and dizziness.

Just how long the North American Indian has been afflicted with the disease is not definitely known. It is thought, however, that the Conquistadores who entered New Mexico with Coronado in 1534, first introduced it. Early reports of trappers, explorers, traders and the Jesuit Fathers, do not list the disease except for the occasional term of "bad eyes", "sore eyes", "scrofulous eyes", which may or may not have meant trachoma.

#### First Trachoma Census In 1912

In 1912 the United States Public Health Service made the first attempt to secure a trachoma census of the Indian population.

Of a total of 39,231 Indians examined, 8,940 or 22.7% were found to be infected. Between the years 1927 and 1931 another trachoma survey among the Indians was made. Of the 17,320 Indians examined, 1,213 positive cases or a general percentage of 7 were found. The Indian population as of January 1, 1938 was 342,497, and assuming that 7% of these were infected, there would be approximately 24,000 trachoma cases among the Indians today. According to an estimate by Dr. Harry Gradle, Consultant for the Indian Service, there are approximately 33,800 cases of trachoma among the non-Indian population of the United States today. These general figures, therefore, show that the trachoma problem confronting the Health Division of the Indian Office is comparable to the infectivity rate of the rest of the entire population.

### Rate Of Indian Infectivity Varies

It is interesting to note that this rate of Indian infectivity is not uniform. The highest infection group now are the Navajos in Arizona, where approximately 30% are infected, whereas among the Florida Seminoles there has never been a case reported, nor is trachoma found among the Taholah group at Neah Bay in the northwest tip of Washington State. A report prepared by Dr. Mountin and myself while on a survey in 1934 gives the following interesting information concerning trachoma among various tribes:

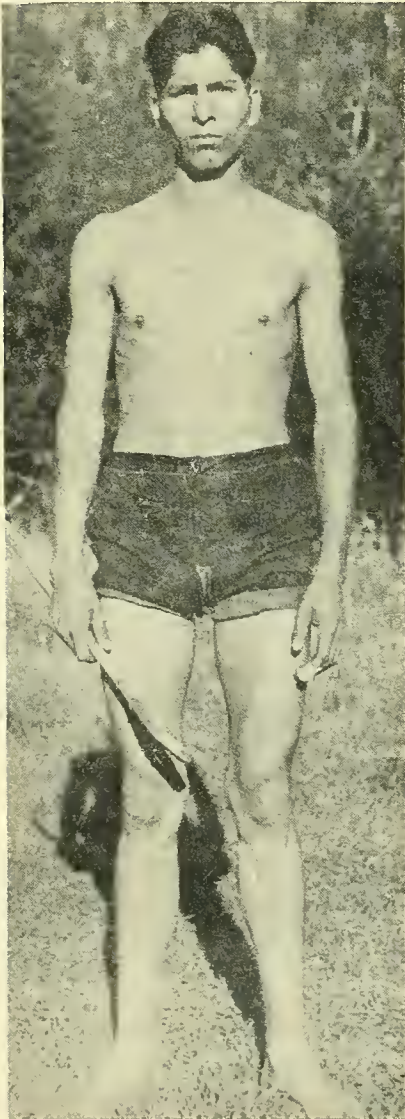
"Miscellaneous groups in Wisconsin, those at Cherokee; North Carolina, and at Cloquet, Minnesota, show practically no trachoma. In Oklahoma probably less than 5% have the disease. Among the Mission Indians of Southern California, it runs about 3 or 4%. In the Northwest there is little trachoma west of the Cascade Mountains, but among the Flathead, Blackfeet and other Montana tribes, 20% or more of the Indians show evidence of the disease. In the Dakotas about 5% of the Sioux have trachoma. The Chippewas in Minnesota have less. In the Southwest the same differences are to be found among the several tribes. For example, at Zuni in New Mexico fewer than 1% of the Indians have trachoma, while in the pueblos about Laguna the incidence runs from 16 to 25%. About 30% of the Navajos show evidence of trachoma and the same is true of the Apaches at San Carlos and Fort Apache in Arizona, but, curiously enough, a survey of the Apaches at Jicarilla, New Mexico, revealed only 1% of the Indians to be afflicted with the disease."

In 1936 an attempt was made to learn the number of blind Indians of which there was a record. Reports were received from a total of 52 reservations having a combined population of 165,558. The total number of blind in this group was 971; 372 from trachoma alone; 45 because of trachoma and other conditions; and 554 comprised a group of other conditions and unknowns. Many of these were totally blind.

CHEROKEE INDIAN FAIR THROWS SPOTLIGHT ON  
LACROSSE, ARCHERY AND BLOWGUN CONTESTS

Not only do Indians excel as athletes, but they have contributed to the white man's sport world one of its most popular games - lacrosse. Originally called "Indian Ball" or "Anetsa", the sport was part of the traditions and ceremonials of many of the Eastern and Gulf-State Indian tribes. Since modified by white rules and regulations, lacrosse has become a recognized competitive sport and Canada's national game.

On October 3-6, people had a chance to see a four-day series of old-time traditional "Indian Ball" at the Cherokee Indian Fair in Cherokee, North Carolina. For the 26th successive year, the Fair promoted competition in archery, blowgun, dancing and singing, together with the usual annual awards for Cherokee livestock, poultry, farm products, arts and crafts, native-grown and homemade articles.



Anything Goes In "Indian Ball"

"Indian Ball" is a unique combination of football, tennis, baseball, wrestling and boxing. As played by the Cherokee Indians, it is a test of endurance, for only the fittest can withstand the strenuous ordeal. Opposing teams start with twelve players each and no substitutes are allowed. Except that a player must not touch the ball with his hands, there are no rules to go by, so anything may happen.

The game is played with a small ball, about the size of a golf ball, which must be carried down the 300-foot field between two small tree goal posts. Each player uses two sticks, with a cup-like racket on each end. Each goal counts a point and twelve points are necessary to win the game. Until one side is victorious, the teams play without thought of rest periods or time limits.

Cherokee "Indian Ball"  
Player.

## No "Early-To-Bed" Training For

### "Indian Ball" Athletes

The unique training required for "Indian Ball" athletes would astound the coaches of our modern university teams. Toughness and strength for the approaching game is acquired through participation in a long ceremonial dance the night before. At daybreak, players go down to the stream for a purification plunge and certain rub-downs prescribed by ritual. Herbs are rubbed on the limbs to give quickness and agility. Charcoal from a tree struck by lightning imbues the player with the force of a thunderbolt. If they do not wince when the medicine man scrapes their naked backs with sharp stones, it is a manifestation of superior strength. Special foods are important, but "Indian Ball" players beware the flesh of the rabbit, because the animal is so easily confused in running.

### Teams Place Their Bets

When the players are ready, they call to each other across the field. The calls and the answers are part of the ritual. Signifying the ancient challenge of the enemy tribes, the teams agree to meet and engage in battle.

By mutual consent, representatives of opposing sides walk towards the center of the field, bringing with them all manner of beadwork and elaborate articles. These goods are held in forfeit and the stakes are usually high.

There is a tradition, in fact, that the Creeks once played the Cherokees for considerable territory in northern Georgia and that the Cherokees won. In another story, a detachment of Confederate Cherokee soldiers left to guard a bridge amused themselves with "Indian Ball." They soon became so absorbed in the game, that they narrowly escaped capture.



Above: Epps Welch, Blowgun Champion.

Below: Archery Contest.

### Bat Wings Bring Luck

Sometimes the rackets are decorated with the wings of a bat. The reason for this curious custom is found in one of the best-known Cherokee myths. The bat, rejected by the four-footed animals, played on the side of the birds, when the two teams contended in "Indian Ball." According to the myth, the bear rushed to get the ball, but the martin darted after it and threw it to the bat, who was flying near the ground, and by his dodging and doubling kept it out of the way of even the deer. Finally, he threw it in between the posts and won the game for the birds. The wings of the bat, therefore, assure success to the player.

### Blowgun Is Not A Lost Art

Another favorite sport at the Cherokee Fair was the blowgun contest. There were many contestants, but Epps Welch proved the champion of them all.

Still used by tribes in many countries, the blowgun is a primitive weapon, a long tube of cane or wood through which a missile may be blown by the breath. The Cherokees point their darts at one end and wrap the butt with thistledown, calling the darts by the same name as the thistle. Although accuracy at long range is very difficult, three darts in the bulls-eye in the photograph on the preceding page show that the use of the blowgun is not a lost art.

### And Archery, Of Course

Every Cherokee boy has his bow and arrow, hand-hewn from ash or hickory and made with the greatest care. Some of the arrows are gaily painted, the better ones tipped in steel. An opportunity to test their skill, upon which the necessities of life, food and clothing, once depended, was given Indians daily at the Cherokee Fair.

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### INDIANS FEATURE IN NATIONAL CORN HUSKING CONTEST

With native dances, a band, and an "Indian village", students of Haskell Institute, Indian Service School at Lawrence, Kansas, played a feature role in the program of the National Corn Husking Contest held in Lawrence, November 1, 2, and 3.

"Indian Village" erected by the students consisted of teepees, decorated in typical fashion. One of the teepees contained a display of Indian arts and crafts, another presented an Indian lodge with students dressed in native costumes, and a third featured Indian foods, prepared and sold by the students.



## INDIAN DAY AND THE INDIAN EXHIBIT AT THE NEW MEXICO FAIR

By Margaret Breen and Ralph Murphy

In showing the public what the Indian of today is accomplishing, Indian Day and the Indian Exhibit at the New Mexico State Fair at Albuquerque, were highly successful. From the carefully planned exhibit of arts and crafts, model displays of irrigation and road building construction to the able speeches of two Indian Governors, the progress of the Indian in working out his own problems was evidenced.

Inaugurating Indian Day as an annual feature, the New Mexico State Fair on September 27 was host to over six hundred Indian guests, including governors and council members from nineteen pueblos. In the morning, the Santa Fe Indian School Band paraded from the downtown district of Albuquerque to the Fairgrounds - and Indian Day at the Fair had begun. Afternoon exercises were held in front of the Fair grandstand. Dr. S. D. Aberle, Superintendent of United Pueblos Agency, introduced each governor, after which Governor Orilla of Acoma and Governor Tafoya of Santa Clara spoke briefly. Governor Orilla pointed out the value of the tourist trade in New Mexico, attracted in large part by the pueblos. "This is the role the Indians are playing for the State," he emphasized. Governor Tafoya asked for cooperation in improving Indian agriculture, which he termed the Indians' fundamental occupation. "We are making progress in our crafts," he said, "but we make our living in the field."

### Indian Guests Admire New Indian Building

As guests of the Fair, Indians had an opportunity to see what their white neighbors are doing as farmers, stockmen, and business men. They saw a pen of their own calves from Isleta take a third premium in competition with calves of white cattlemen. In a series of dioramas, they saw how government agencies are working to restore Western range, forest, stream, and wildlife to the condition

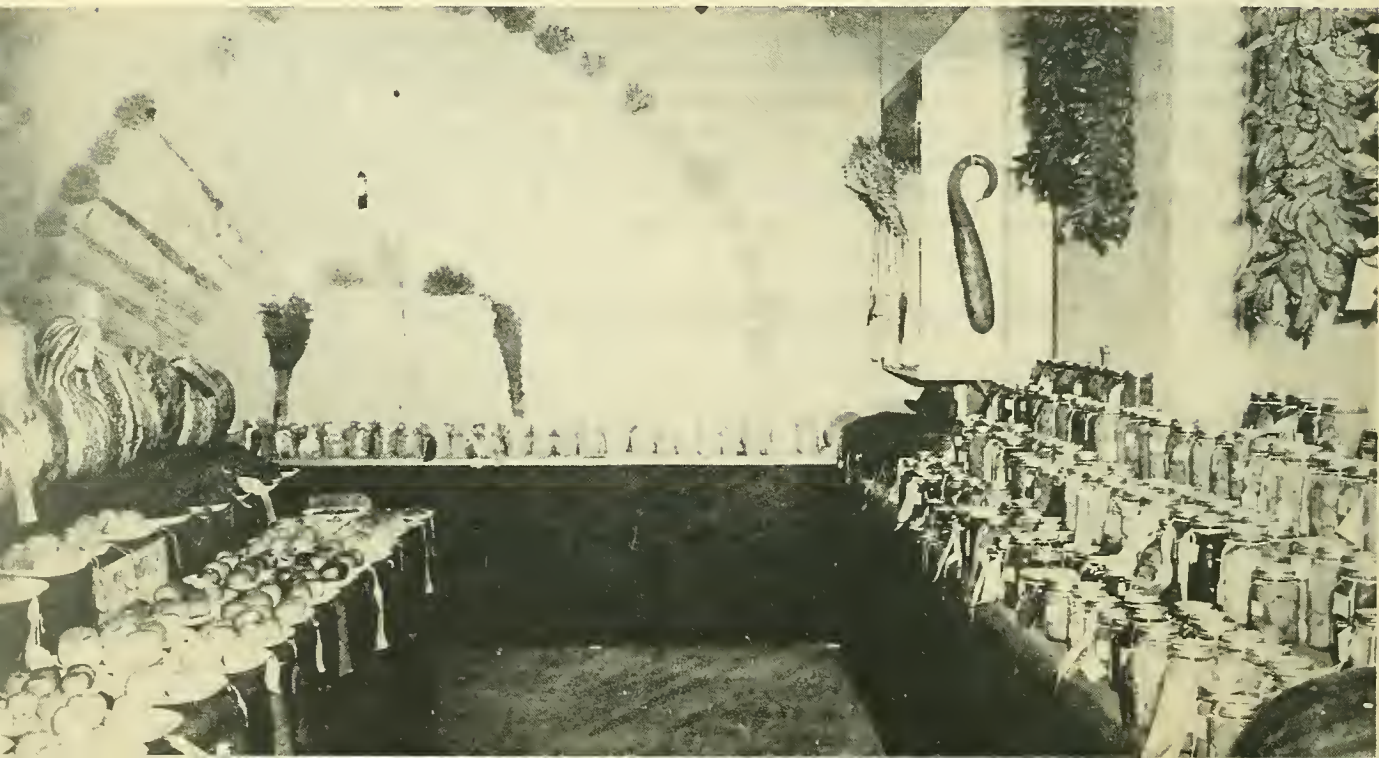
in which they, the Indians, once enjoyed them. And at noon they participated in a huge barbecue given by the United Pueblos Agency.

Despite rival attractions, however, the interest of the Indians centered in their own new Indian Building. Acclaimed by hundreds as the best on the grounds, the Indian exhibit illustrated all phases of Pueblo life.

#### Agency Awards

The Agency awarded premiums to prize-winning agricultural products in an inter-pueblo competition which included entries from all but two pueblos. Premiums were given also to the best Pueblo pottery, drums, and paintings. Acoma, Cochiti, Picuris, Santa Clara, San Ildefonso, San Juan, Tesuque, Zia, and Zuni all loaned pottery to the arts and crafts exhibit. Paintings were exhibited from the pueblos and from the Santa Fe Indian School.

Prominent in the arts and crafts display were four pairs of dolls from San Juan, one pair dressed for each of the Buffalo, Butterfly, Rain, and Corn Dances. An exhibit of Zuni silver showed examples of some of their best inlay work. The Navajo silver on display included both hand-hammered articles from the Santa Fe School and the cast work of the Albuquerque School. There were rugs from Canoncito, the Navajo area recently added to United Pueblos. Mescalero sent a basket exhibit which was awarded first premium. Jicarilla took two second prizes, placing one basket and one drum, and in addition, showed beadwork.



Fernando Cordero from Cochiti illustrated for spectators the process of drum-making from seasoned aspen block to finished product. Seated beside him, students from Santa Fe and Albuquerque were engaged in silver and embroidery work like that done in their schools. Other students in native costume received visitors and took charge of exhibition rooms.

#### Other Exhibits In New Indian Building

One room of the building was devoted to pictorialization of modern Pueblo life. Here was a life-sized Pueblo interior, complete even to the baby swinging in its suspended cradle. Here also was portrayed the work of the Construction Division of the United Pueblos Agency. On one table, a stream of water flowed through an entire irrigation system, consisting of dams, spillways, main and lateral ditches, and pumps. A replica of the valve-controlled stock tanks used upon the reservation, along with a windmill which actually pumped water, was exhibited by CCC-ID. Roads Division had replicas of an original Indian bridge, built without nails, and the modern timber bridge replacing it across the Rio Grande at Santo Domingo.

#### School Children Make Realistic Model Pueblo

Commanding wide attention, the Mesa Pueblo exhibit of the day schools depicted in miniature an Indian pueblo with a fiesta in full swing. The costumes of the Doll Dancers were reproduced with such fidelity that even the practiced eyes of hundreds of Indians noted no flaws. A hint of the realism achieved may be gathered from the fact that even the interior wall of the kiva was decorated by a painting produced by San Felipe school children under the supervision of the governor of San Felipe. The whole model showed practically every type of pueblo dwelling from Taos to Zuni. An irrigation system provided water for alfalfa and wheat sprouts which were really growing. Away from the dancers, a shinny game and a chicken-pull were in progress. Visiting Navajos were there with their covered wagons. Tourists were there, bargaining for pottery. Work on this pueblo, a project of the school children from the entire jurisdiction, was begun in April, with Miss Louise C. Wiberg, Assistant Director of Day Schools, supervising. One of the mission schools in the jurisdiction voluntarily contributed two of the figures in the church procession.

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## INDIAN DAY OPENS NEVADA'S DIAMOND JUBILEE CELEBRATION

Indians played a prominent role in the colorful celebration commemorating the seventy-fifth anniversary of Nevada's admission to the Union. Hundreds of Indians from Nevada and eastern California gathered in Nevada's capital city on October 29, when Indian Day formally opened the three-day celebration.

### Barbecue Opened Day's Events

The day's events began at noon with a barbecue for Indians only, followed at 2 p.m. by an all-Indian parade. Music was furnished by costumed Indian bands. Floats were Indian-built and entries included Indians from nearly every reservation in Nevada and eastern California. Immediately following the parade, the program at the Indian village began, including exhibitions of tribal dances and Indian games in vogue before the white man came to Nevada. These included:

We-tau-Kaau, a primitive form of Indian football which was won by the Washoes of Gardnerville; Nu-Muh-Wah-Cze-Mo-Iv, or Indian soccer, a rough and tumble game in which only the hardiest can participate; No-Cze-Tsa-Ka, or squaw hockey, one of the most popular Indian games which has been handed down for centuries as a humorous contest for the edification of the eligible bachelors of the tribes; Na-By-See-Vah, or the Indian spear and hoop game, a contest involving excellent coordination and a keen eye, which is believed to have been originated to improve the warriors' skill in battle; Na-Wa-Qui-Bah, the celebrated hand game of the Indians, which brought teams from every corner of the state, and was one of the big features of the day. This is a spectacular game, involving fast play, clever guesswork, some dancing and chanting. Jerry Dick, Washoe from Gardnerville won the men's bow and arrow contest. Other events included Indian dancing and singing contests. Prizes were also awarded for the best Indian costumes and arts and crafts. Another unusual event in the day's program was the preparation, cooking and serving of Indian foods, as it was done years ago.

### Jubilee Closed With Historical Pageant

In speaking of Indian Day at the Jubilee, Governor Carville emphasized the important part played by the Indian in Nevada's history, and stated, "The rehabilitated Indian of today has taken his place alongside his white brother in becoming a useful citizen... Nevada is proud of her Indian residents."

Nevada's great Diamond Jubilee celebration was officially closed on Admission Day, October 31, with a historical pageant "Romance of Nevada" and a display of fireworks in the evening.



PAPAGOS MANAGE OWN FAIR AND RODEO

The Papago Tribe, living on a vast semi-arid reservation in the extreme southern portion of Arizona, although contending with serious natural obstacles, have in recent years become one of the most progressive tribes operating under increasing principles of self-government.

An example of management by Papago Indians of their own affairs was provided by the successful conclusion of the third annual Papago Fair and Rodeo, held at Sells Agency on November 10, 11 and 12.

Appointed by the Papago Council and financed by an appropriation from tribal funds, the all-Indian board had everything in readiness for the opening day. The first portions of the projected \$27,560 rodeo field were completed for the dedication ceremonies, and a seven room exhibition of farm products and handicrafts arranged. In addition, there was a carnival for the amusement area, a band for the rodeo, a dance orchestra and a motion picture show.

#### Representative Of Mexican Governor Among Visitors

The guest of honor this year was Sr. Raul E. Montano, personal representative of the Governor of the Mexican State of Sonora, in which one-third of the Papagos live. Over 2,700 people paid admission to the rodeo, an estimated 3,600 visited the Fair, and two inter-tribal football games attracted more than 1,000 customers.

Since the Spanish Missionary, Father Kino, brought the Papago Indians their first cattle and horses in 1693, the Papagos have been cowboys by trade; cattle raising is their chief industry.

Indian Day at the Tucson Rodeo, in which Papagos show their professional skill, is one of the largest and best known events of its kind in the country. Out of elimination contests held on the reservation for the Tucson Rodeo, has grown the Papago Fair

and Rodeo. This year 59 Indians and 9 white professionals competed in calf-roping, team tying, bulldogging, steer riding, bronco busting and horse racing.

The Fair, housed in the new Sells Day School, was divided into eight sections: Agriculture, Poultry, Sewing, Cooking, Arts and Crafts, Education, Forestry and Health. In the patio of the building, Mrs. Mollie Williams, who represented the Papagos at the Indian Arts Building at the San Francisco Exposition for seven months, demonstrated basket making. Papago songs were heard over a loud speaker.

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SIoux PHYSICIAN, GEORGE F. FRAZIER, WINS

1939 INDIAN ACHIEVEMENT MEDAL

A Sioux Indian, Dr. George F. Frazier, was presented with the 1939 Indian Achievement Medal by the Indian Council Fire of Chicago on September 22. The medal is bestowed annually upon the Indian, who, in the opinion of the Committee, has attained recognized ability in his field of work. A fullblood Santee Sioux, Dr. Frazier, now employed at the Rosebud Sioux Agency in South Dakota, is the only Indian physician in the Indian Service.

The youngest graduate of 47 students in the 1895 class of Hampton Institute, when Indians went there to school, he entered a preparatory school for Dartmouth. To pay for room and board, he accepted any work he could get, from waiting on tables to trimming 50 kerosene lamps.

After graduation Dr. Frazier practiced in Western Nebraska, then entered the United States Indian Service in 1914. He was transferred from the Santee to the Yankton Agency in 1917. Ten years later his services were required at the Crow Creek Agency. In 1933 he came to the Rosebud Agency and is now at the Yankton Sub-Agency in Gregory, South Dakota.

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## INDIANS MAKE WORLD RECORD ON ADOPTION OF CONSTITUTIONS



° Jose Ignacio, Chairman of the  
Papago Tribal Council.

Elections soon to be held may bring to 100 the number of constitutions written and adopted by Indian tribes since the passage of the Indian Reorganization Act of 1934.

Thus far, 102 tribes have voted and the score to date is: 97 approved and 5 rejected.

These constitutions, probably the greatest number ever written in a similar length of time in the history of the world, have all been drafted, voted on and put in operation since October 1935.

Besides those adopted under the Indian Reorganization Act and a supplementary Act for Oklahoma, 12 constitutions have been approved by villages in Alaska. Elections have been held in these states: Arizona, California, Colorado, Idaho, Iowa, Kansas, Michigan, Minnesota, Montana, Nebraska, Nevada, New Mexico, North Carolina, North Dakota, Oregon, Oklahoma, South Dakota, Texas, Utah, Washington, and Wisconsin.

In every case the Indian tribe spent anywhere from three months to a year in discussing details of the proposed constitutions, holding meetings, re-writing the document, obtaining legal advice, and finally, in holding elections.

### Oklahoma And Alaska Tribes Have Special Legislation

A total of 192 tribes in the United States voted to accept the Indian Reorganization Act. Except in Oklahoma and Alaska no Indian group could participate in the benefits of the Act without signifying its approval by means of an election. In Oklahoma 30 groups of Indians, under the terms of a special act made necessary by certain conditions peculiar to this area, became eligible at one time. In Alaska 100 Indian and Eskimo villages were made eligible in a special Act passed in 1936.

Thus far 12 villages in Alaska have reported adoption of constitutions. Twenty-seven other villages in the interior have

been authorized to hold elections, but word has not yet been received as to the results. Reports thus far received indicate that a good many of them are still being deliberated upon.

One of the striking features of the immense task of constitution writing is the fact that each tribe or band of Indians or Eskimos, in 27 states and Alaska, has written or is discussing a document which is in a greater or lesser degree fitted not only to current needs of the group, but to the traditional patterns of culture as well.

#### Papago Constitution A Model For Self-Government

One masterpiece of self-government was developed by the Papago Tribe, which has lived for countless generations in the semi-desert wilds of what is now Southern Arizona, immediately adjoining the Mexican border. The tribesmen spent an unusually long period of time in discussing the language and contents of their proposed constitution. Some of the meetings were more like the deliberations of the founding fathers than of a tribe of natives, only a step removed from primitive living. While ultra-modern in many respects, the completed document makes careful and astute provision for retaining the old folk ways and customs of the people. And like the delegates sent from the 13 American colonies to attend the Constitutional Convention, the Papagos have fashioned a tight confederation while yet retaining to each district, a high degree of autonomy. "Each district," the constitution provides, "shall govern itself in local matters in accordance with its old customs, and such changes as may from time to time appear desirable and expedient."

Modern lawyers consider this a model of simple language providing at once for rigid controls and for a maximum of freedom.

The Papagos have even provided, out of their experience, a system of recall that would do credit to a metropolitan municipal government. If a councilman fails in any way or at any time to reflect the wishes of his district he can be dismissed forthwith.

The councilmen are very careful to represent accurately the needs of their people. Papago council proceedings are models of simple, clear-cut and dignified procedure. And the Papago business men have become among the best.

This is an example of what self-government has done for a people generally considered, even by their close friends in past years, to be a rather backward group.

### Apaches Have Self-Government

The Apache tribes, also considered by many observers to have been among the Indian groups less reconcilable to modern ways, have not only accepted the Reorganization Act, but have adopted excellent constitutions and are employing self-government to lift themselves toward economic independence.

In the Santa Clara Pueblo of New Mexico the constitution provides that no member can be elected to office unless he speaks fluently the Tewa language. The governor and lieutenant governor must also speak Spanish or English well enough to be understood and the secretary, treasurer and sheriff must be able to speak, read and write English, and preferably also Spanish. Such facts are sometimes surprising to the many persons who sincerely believe the Indian is completely assimilated into American life. In a great many areas Indians speak none but their native language.

The Santa Clara constitution also prohibits nepotism.

The Paiutes of Fort Bidwell, California, have a provision in their constitution limiting the visits of relatives, often a problem in Indian communities. "Visits from relatives or friends of those having residence on the reservation," the document provides, "shall be permitted, but shall be limited to 14 days at any one time, and shall not exceed 30 days in any one calendar year."

### Constitutions Reflect Needs Of Communities

Thus the constitutions reflect the varying needs, desires, and traditions of dozens of Indian groups whose circumstances represent as many differences as any corresponding number of nations. In Alaska the constitutions represent a bare framework on which the community can fashion its own rules and in which its people can adhere as carefully as they wish to the traditions of their ancestors. In some communities in the United States, in contrast to this, the documents are long, detailed, technical and highly complex. In every case, whether the constitution is simple or involved, it represents the wishes of the governed, a fundamental principle of free peoples.

An indication that this is true is the fact that none of the 97 tribes having once adopted a constitution, has seen fit to relinquish it.

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## INDIAN GOODS MUCH IN DEMAND IN CHRISTMAS SEASON

By Margaret L. Bingman



Papago Women Weaving Baskets

With the Christmas season fast approaching, Indian women of the Coeur d'Alene Reservation in Idaho are busy fashioning buckskin gloves to meet the Yuletide demands.

It was because of the fine record established this past summer at the San Francisco Golden Gate Exposition, where the Coeur d'Alene glove-makers were presented as a feature of the Indian Office Exhibit in the Federal Building, that the women of this reservation now have a contract for a permanent line of gloves with one

of the leading department stores in Spokane, Washington.

Under the sponsorship of Sister Providencia, of the Sacred Heart Mission in De Smet, Idaho, and through the cooperation of the Indian Arts and Crafts Board, the Coeur d'Alene Indians have earned a substantial reputation as makers of fine hand-sewn gloves.

### Increased Demand For Authentic Indian Products

Since its inception, the Arts and Crafts Board has been diligent in its efforts to find wider markets for Indian products, and to establish standards of excellence and authenticity. The Indian presentation at the San Francisco Fair enabled the Board to pursue its aims along these lines in more effective ways than has been possible at any time in the past. The Fair served as a nation-wide medium for advancing Indian arts and crafts, thus creating a wider market for high grade products. Now, with the Christmas rush only a few days distant, Indians throughout the country are preparing to meet this year's increased demands for genuine Indian-made goods.

Another tribe which has materially benefitted from sending demonstrators to the Fair are the Papago Indians of the Sells Agency in Arizona. As a result of the interest aroused at the Fair, a number of dealers in the Southwest have become increasingly interested in their baskets, and the Papagos have been able to dispose of much of their products locally. At the Gallup Ceremonial they exhibited a number of baskets, ropes and some pottery. They won six first prizes, three second and four third prizes, which gave them \$21 in prize money, and their sales at Gallup amounted to \$110.80.



A Navajo Silversmith At Work

Photograph by  
H. Armstrong Roberts

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### CULTURAL REVIVAL

Valuable, culturally, is the decision of the University of Oklahoma to offer courses in Indian languages. They will be the only classes of their kind in the world.

When these courses were contemplated, it was almost too late to resurrect an Indian tongue in teachable form. A member of the language department, Miss Della Brunsteter, was sent to a Cherokee reservation in North Carolina. She assembled material on tribal legends and customs, made phonographic recordings of ceremonial songs and dances and took natural color movies of Cherokee community life. Assisted now by George Allen Owl, an educated Cherokee, Miss Brunsteter is filing and indexing words of the Indian tongue. A dictionary and grammar will be compiled which will be the basis of the course in Indian language.... From The Eagle. Wichita, Kansas.

PRESIDENT ROOSEVELT EXTENDS TRUSTS FOR 25 YEARS

President Roosevelt has signed an Order extending for twenty-five years periods of trust which would otherwise expire on Indian lands during 1940, it was announced by Secretary of the Interior Harold L. Ickes on November 3.

Behind the Order lies the historic struggle of the Indian aided by many white friends to retain some of the land of the once vast homeland. The President's extension of the trust period is one of many recent official acts designed to rectify acts of the past century when the Government began breaking up Indian lands into allotments to individual Indians.

Indian Land Reduced From 138 to 50 Million Acres By Allotment System

During the allotment period from 1887 to 1933, over 40 million acres of Indian lands were allotted, of which some 22 million acres have now passed from Indian ownership, and over seven million acres are tied up in heirship proceedings, as a result of the "allotment system." Indian land holdings fell from an estimated 138 million acres to less than 50 million acres.

The Government issued trust patents to these allotted lands for a stated period, after which time the Indian could apply for a fee patent and own the land in his own name. Advocates of the "allotment system" claimed the opportunity to hold land as an individual, instead of as a tribe, would provide the necessary incentive for the Indian to cultivate the land and soon become assimilated into American life. These advocates believed that Indian communal life was a barrier to the "civilization" of this American minority group.

In order to retain the allotted lands for Indian use, Congress or the President was forced to extend the trust period from time to time.

Trusts Protect Tribes Not Under Reorganization Act

In 1934 Congress passed the Indian Reorganization Act. As the "allotment system" had failed to release Indians from their "tribal-consciousness", the Indian Reorganization Act reversed past policies in recognizing the Indian as a member of a tribe and pointed a way for the Indian to secure political autonomy and economic self-sufficiency through his tribe.

One section of the Reorganization Act provided for the extension of all existing trust periods indefinitely, unless a

tribe voted to be excluded from the entire Act. The Act specifically excludes Oklahoma Indians, but comparable legislation was approved for the Oklahoma Indians June 26, 1936.

Although the Indian Reorganization Act has been accepted by a majority of Indian tribes, some have voted against the Act, and it is to protect the lands of the latter group that extensions of the trust period are necessary.

The Executive Order signed by the President is designed to retain all allotted lands held by individual Indians, as well as tribal lands having a trust status, which might expire in 1940, for Indian use.

Secretary Ickes, in a letter to the President recommending the extension of the trust period, pointed out that at least six reservations in California, Idaho, Montana, North Dakota, Oklahoma, and Washington would be affected by the Order.

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#### FLOYD E. MAYTUBBY APPOINTED GOVERNOR OF THE CHICKASAW NATION

Floyd E. Maytubby, enrolled member of the Chickasaw Nation, was recently appointed Governor of the Chickasaw Nation by the President of the United States to fill the vacancy created by the death of Douglas Johnston last June. His appointment was for a four-year term.

Maytubby, who was born in Caddo, Oklahoma, in 1894, has made his home in Oklahoma City for the past twenty years. He was recently in the insurance business and has also had fifteen years' experience as a teller in an Oklahoma City bank.

Both Maytubby's father and grandfather, a full-blooded Chickasaw, were active in the affairs of the Choctaw and Chickasaw tribes.

An act passed in 1906 delegated authority to the President to fill vacancies among the governorships of the Five Civilized Nations. As Douglas Johnston had served as Governor of the Chickasaw Nation prior to 1906 up until this year, Maytubby's appointment marked the first action of the President to appoint a Governor of the Chickasaw Nation since the enabling legislation was passed in 1906.

### CALICO PREFERRED TO CASH IN TREATY PAYMENTS

In annual fulfilment of a treaty signed November 11, 1794, between the United States Government and the Six Nations of the Iroquois in New York State, the Office of Indian Affairs again dispensed to each member of the Six Nations several yards of calico in return for the "peace and friendship" of the Indians.

For these 3,332 Indians of New York State who received the per capita distribution of calico, the Government has no worries as to the maintenance of peace and friendship. They are earnest, hard-working, and in many instances, successful citizens. But they are proud of their Indianship and prefer to receive annually this odd apportionment of calico instead of receiving the equivalent in cash.

A total of \$4,500 is appropriated annually for the fulfilment of this item in the treaty of 1794, one of 300 treaties between the Government and various Indian tribes. Of the \$4,500 only \$2,700 goes to the purchase of goods for the New York Indians. The balance of \$1,800 is paid out in cash to those members of the Oneida Tribe who moved to Wisconsin.

The New York tribes who participate are the Cayuga, Onandaga, Tuscarora, Tonawanda, Oneida and Allegany.

Much of the calico is distributed in Salamanca, New York, the headquarters of the Federal Indian Service in New York. The balance is issued at the various reservations.

### Annual Payment For "Peace And Friendship"

The text of Article 6 of the treaty follows:

"In consideration of the peace and friendship hereby established, and of the engagements entered into by the Six Nations; and because the United States desire, with humanity and kindness, to contribute to their comfortable support; and to render the peace and friendship hereby established, strong and perpetual; the United States now deliver to the Six Nations, and the Indians of the other nations residing among and united with them, a quantity of goods of the value of ten thousand dollars. And for the same considerations, and with a view to promote the future welfare of the Six Nations, and of their Indian friends aforesaid, the United States will add the sum of three thousand dollars to the one thousand five hundred dollars, heretofore allowed them by an article ratified by the President, on the twenty-third day of April 1792; making in the whole, four thousand five hundred dollars; which shall be expended yearly forever, in purchasing clothing, domestic animals, implements of

husbandry, and other utensils suited to their circumstances, and in compensating useful artificers, who shall reside with or near them, and be employed for their benefit. The immediate application of the whole annual allowance now stipulated, to be made by the superintendent appointed by the President for the affairs of the Six Nations, and their Indian friends aforesaid."

### Washington Employee Entitled To Calico

One of those entitled to receive the calico is Miss Evelyn Pierce, one of the 110 Indians employed in the Washington Office of the Indian Service. Her share is usually collected by some person to whom she assigns it.

The distribution of goods began toward the end of November. Indian Service officials from the New York Agency at Buffalo handle the distribution, traveling to the five centers which have been designated for the convenience of the Indians of the various reservations.

These communities are: Iroquois, Salamanca, Sanborn, Akron and Nedrow, (near Syracuse) New York. One day is spent in giving out the goods in each of these places, covering a period of five days. Each Indian is allowed a choice, either of six yards of printed percale, or twelve yards of unbleached sheeting.

## REORGANIZATION NEWS

### Constitutions and By-Laws:

|  | <u>Yes</u> | <u>No</u> |
|--|------------|-----------|
| October 23, 1939 ..... The Hoonah Indian Association ...<br>(Alaska) | 116        | 9         |
| October 28, 1939 ..... The Standing Rock Tribe (N.D.) ..             | 337        | 519       |

### Charters:

|  | <u>Yes</u> | <u>No</u> |
|--|------------|-----------|
| October 17, 1939 ..... The Alabama-Coushatta Tribes of..<br>Texas    | 78         | 3         |
| October 23, 1939 ..... The Hoonah Indian Association ...<br>(Alaska) | 116        | 8         |
| October 28, 1939 ..... The Standing Rock Tribe (North ..<br>Dakota)  | 370        | 589       |

### RED LAKE HAS A NOVEL FARM SCHOOL

Lands in the northwestern portion of the Red Lake Indian Reservation in Minnesota, which have been lying idle in recent years, are now being put to use by young Indians as a result of a cooperative effort instigated by Indian Service officials. Because older members of the Red Lake Band, to a considerable extent, derive their incomes from forestry and fishing, the use of land for farming is not in any sense traditional. Therefore, the idea of a Red Lake Agricultural Folk School for the younger Indians, as conceived last summer, was a definite innovation.

The project is being made possible through the cooperation of the tribe, the Minnesota Department of Education, which operates schools for the Indians of the state under a contract with the Indian Service, the Indian Division of the CCC, and the National Youth Administration.

In September, a number of Red Lake boys between the ages of 18 and 24 reported to the agency headquarters to move to the proposed farm site located forty miles west of the Red Lake Agency. The tribe donated land for the boys' use, and also agreed to set aside funds for the drilling of a well.

If the first hundred acres prove successful, it is expected that each boy will eventually farm 160 acres. The boys are building houses on skids, and in such a way that they may be moved to the future farm plots.

The National Youth Administration pays the boys \$27 per month, of which \$17 is deducted for room and board and other expenses. The National Youth Administration also furnishes a cook, books and periodicals, power and hand tools, the use of a truck, \$150 in gasoline, and three work horses. Officials have also promised the school two cows, and, in the spring, some sheep and pigs.

The teacher or leader is Daniel Grimsbo, 27 years old, whose services are contributed by the state education department.

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## SECRETARY ICKES APPOINTS REINDEER BUYER



With the appointment of Charles G. Burdick, as special representative of Secretary of Interior Harold L. Ickes, the Department has taken an important step in the work of purchasing Alaska reindeer for the exclusive benefit of the Eskimo population. Reindeer owned by white

interests and individuals will be bought as a means of conserving the deteriorating reindeer range and to provide a subsistence industry for the many natives who are now unable to maintain themselves with traditional sources of food.

Caribou have disappeared from coastal areas and to some extent fishing has diminished as a source of food, thus complicating the native food problem.

The program of purchase is in line with the present government policy of safeguarding native populations and conserving natural resources, in this case the important grazing lands of Alaska. The purchase was authorized by an Act of Congress in 1937 and was recommended by a special committee which made a survey of the situation in the summer of 1938 under instructions from committees of the United States Senate and House of Representatives. Money for the purchase, a total of \$795,000, was provided in the third deficiency bill passed by Congress and approved by the President August 9, 1939.

### Wide Experience With Reindeer Problems

Mr. Burdick, who has lived and worked in Alaska for 14 years as an employee of the United States Forest Service, Department of Agriculture, has been transferred to the Interior Department for one year. He has recently been assistant director of Civilian Conservation Corps activities in Alaska, with headquarters at Juneau. In Alaska he has become familiar with reindeer problems by association with reindeer herders and through his CCC work which has been concerned a good deal with reindeer matters.



The reindeer area of Alaska is about equivalent to the size of Texas and during the coming months of the reindeer round-ups and purchase, will have a temperature of 40 to 50 degrees below zero. About 50 reindeer round-ups will be held in the area 1,500 miles across, much of it tundra.

#### Will Help Conserve Resources

The appropriation permits the purchase of reindeer at a maximum

average of \$4. It is estimated that about 180,000 animals are now owned by non-natives. This limitation does not apply to the reindeer on Nunivak Island, where, because of experimentation to improve the quality, a superior type of animal has been developed.

This purchase is expected to terminate misunderstandings that have become more and more acute since white commercial interests have been active in developing the industry along lines considerably different from the methods of the natives. Disputes as to ownership, range control and other matters have been inherent in the disparity between the two methods. With the removal of commercial interests the Indian Service will be able to so distribute and protect the reindeer as to provide an adequate subsistence for the native population and at the same time prevent the serious deterioration of the range.

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#### MONTANA SUPERINTENDENTS ORGANIZE

The Montana Indian Superintendents Association, which was formed in September at Great Falls, Montana, marks the seventh such organization of superintendents set up to clarify problems common to the state or area.

Besides adopting articles and by-laws, the Montana superintendents discussed matters concerning the relationship of the Indians under their jurisdictions to state and federal relief agencies, Social Security benefits, Farm Security grants and WPA relief quotas. As single WPA sewing room projects were held to be administratively unsatisfactory, the superintendents agreed to consider the various reservation sewing rooms as a single state-wide project.

## ALASKA NATIVES

### GET NEW HOSPITAL

As part of a comprehensive program of the Government, John Collier, Commissioner of Indian Affairs has reported to Secretary of the Interior Harold L. Ickes, the opening of the eighth in a series of ten hospitals projected for the natives of Alaska.



The new hospital, which is now the largest general Government hospital in Alaska, is at Bethel in the southwestern section of the Territory. An epidemic of meningitis among the natives in the lower Kuskokwim region last year, not far from Bethel, emphasized once again the great need for preventive and curative facilities. "The hospital, which is expected to open soon after the first of the year, is certain to make such epidemics less and less dangerous as time goes on," Mr. Collier stated.

### Will Serve 2,500 Natives

Describing the new hospital at Bethel as the "largest general" hospital of the Indian Service in Alaska is an indication of the limited medical facilities available to the 30,000 native population scattered throughout the isolated areas of Alaska. The new hospital has forty-two beds. It is planned to serve 2,500 natives.

The Indian Service hospital at Juneau, Alaska, is larger as it is provided with fifty-four beds. Thirty-two of the beds at Juneau, however, are reserved as a tuberculosis sanatorium, tuberculosis having become the most serious disease among Indians and Eskimos since the advent of the white man. The death rate from tuberculosis in Alaska is over 13 times as high as the tubercular death rate in the United States.

### Bethel Hospital Eighth In Series Of Ten Indian Service Hospitals

The new hospital at Bethel is the eighth in a program of ten hospitals for the ten Indian Service administrative districts of Alaska. About 16 other hospitals, both denominational and Govern-

mental, furnish medical assistance to the Alaskan natives through contracts with the Indian Service.

The medical staff of the Indian Service in Alaska consists of a medical director, a supervising dentist, a supervising nurse, 11 full-time physicians, 6 part-time physicians, 16 contract dentists, 34 field nurses, and about 60 persons, mostly natives, in unclassified positions, such as janitors and attendants.

#### Emergency Cases Require Airplane Travel

The wide distances separating isolated Alaskan villages from those centers where medical services are available make transportation a disproportionately high item in the medical budget. Emergency cases almost entirely require airplane transportation. The Indian Service has to bear this additional expense, as most of the natives are unable to pay a part of the cost of medical service, much less that of transportation.

Besides an unbalanced diet and poor economic conditions, crowded living quarters are considered an outstanding cause of frequent epidemics and the prevalence of tuberculosis in Alaska. Even mumps is a more serious illness in Alaska than in the United States, as the natives have not yet developed sufficient immunity to resist this white man's disease as easily as the white man.

A survey of almost 3,000 natives last winter by Dr. Joseph Aronson, tuberculosis specialist, showed that 11.9 per cent had lung infections which had healed without any treatment, indicating that gradually the Alaskan natives are developing some resistance to tuberculosis.

#### Nurses Travel Hundreds Of Miles Each Year

Often the Indian Service field nurses traveling hundreds of miles each year provide the Alaskan natives' only introduction to modern sanitary practices. Although a few coastal Indians still rely on the advice of their "Medicine Men", most of the Alaskan natives are demanding medical assistance increasingly each year. The nurses find traveling in winter easier as the rivers are frozen and dog sleds can be used to cover the various villages in their districts with greater regularity.

Teachers in the Alaskan Indian Service schools also share in the responsibility of introducing Eskimos and Indians to modern hygiene and first-aid treatment. The regular teachers were invited to a summer school sponsored by the Indian Service's medical division in Alaska in the summer of 1938, to broaden their background for instruction in these subjects.

## DEATH OF ROBERT MARSHALL ENDS REMARKABLE CAREER



Robert Marshall

Robert Marshall, aged 38 years, forester, conservationist and author, who for four years was Director of the Forestry Division of the Indian Service, died suddenly on November 10, while enroute by train from Washington to New York.

Born in New York City on January 2, 1901, Robert Marshall was graduated in forestry from Syracuse University, later obtaining the degree of Doctor of Philosophy from Johns Hopkins University. He entered the Indian Service in August 1933 and resigned in May 1937 to become Chief of the Division of Recreation and Lands of the Department of Agriculture.

Mr. Marshall was a member of the Explorers Club and his trips to the Arctic furnished a colorful background for numerous publications and lectures. In 1930-1931 he spent thirteen months above the Arctic Circle, studying the civilization, tree growth and climatic conditions at the northern timber line. He made a reconnaissance map of some 12,000 square miles of territory which had hitherto been practically a geographic blank. He emerged from this trip with material for "Arctic Village", a best-seller.

Several mountains in the Arctic have been seen only by Marshall's eyes, and many of them bear names he gave them. He has added approximately 150 new names to the nomenclature of the region which were approved by the U. S. Board on Geographical Names. This past summer Mr. Marshall spent his vacation on an exploration trip in Northern Alaska, making several interesting discoveries of glaciers and their sources.

Secretary Ickes, upon hearing of Mr. Marshall's death, said: "Robert Marshall made a splendid contribution to the country through his service in the Department of the Interior. He brought with him a real appreciation of the problems of the underprivileged, and fought their battles so that they might share in the recreational and spiritual benefits of our land and our resources. His conception of conservation made him a leader among conservationists. The wilderness areas he worked so hard to perpetuate remain as his monument."

His death occurred on his way to visit his brother, James Marshall, President of the New York Board of Education. He was found dead in a Pullman berth when his train arrived at the Pennsylvania Station. He is also survived by another brother, George Marshall of New York.

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DEATH OF ZANE GREY, PART INDIAN,  
REMOVES A COLORFUL FIGURE FROM THE AMERICAN SCENE

The passing of Zane Grey, one of the country's best known writers of western novels is regretted by millions of Americans and particularly those who love to read of the great out-of-doors.

Mr. Grey, a part-blood Wyandotte Indian, was born in Zanesville, Ohio, on January 31, 1875. He began his professional career as a dentist, graduating from the University of Pennsylvania in 1896. Following six years of practice in New York he deserted dentistry in 1904 to follow a literary career. Because he was a true sportsman and a lover of the outdoors, he was attracted to the West and most of his stories were laid in that section of the country. They were wholesome, adventure-filled tales, enjoyed by young and old. More than 17,000,000 copies of his novels have been sold. He wrote more than 50 of them - all in longhand.

Early Books Unsuccessful

His first novel, "Betty Zane", appeared in 1904, but like most of his other early books, was unsuccessful. He wrote one novel three times without selling it. His first literary money-maker was "The Heritage of the Desert", which appeared in 1910. There followed such popular stories as "Riders of the Purple Sage", which sold almost a million copies, "Desert Gold", "The Light of Western Stars", "Rainbow Trail", "The Thundering Herd", and many others. His books were natural material for motion pictures and many of them have been adapted to the cinema.

Zane Grey's hobbies were travel and deep sea fishing and he went on frequent expeditions to the South Seas, only recently returning from a trip around the world. He was known to sportsmen as the author of several works on hunting and fishing, the last of which was "An American Angles in Australia", published in 1937, which told of his adventures at deep sea fishing in the South Pacific. His death coincided with the appearance of his latest work "Western Union", a tale of the development of the nation's telegraphic system.

## INDIAN-MATTERS-AS-GLIMPSED IN-THE-DAILY-PRESS.

Stating that early treaties of the Government gave them the right to hunt food at all times, a hunting party of ten Indians from the Ibapah, Utah, Indian Reservation this week claimed exemption from Nevada hunting laws, following the arrest of two of their party for hunting out of season. While Nevada law permits free hunting licenses to Indians, it grants them no other privileges. Reno, Nevada. The Gazette. 10/2/39.

Four members of the Education Division of the Indian Service, Department of the Interior, will attend sessions of the Indian Service section of the North Dakota Education Association during its convention at Bismarck, October 25 through 27. They are Messrs. Willard W. Beatty, Director of Education, Paul L. Fickinger, Associate Director of Education, Joe Jennings, State Superintendent of Indian Education, and Samuel Thompson, Supervisor of Indian Education. Bismarck, North Dakota. The Tribune. 10/25/39.

Skeletal remains believed to be those of the noted Winnebago warrior and tribal leader, Chief Red Bird, along with a knife handle and pipestone pipe, have been found by archeologists excavating near the original site of Fort Crawford, at Prairie du Chien, Wisconsin. Madison, Wisconsin. The Times. 10/27/39.

Citing a treaty ratified by the Continental Congress, the Seneca Indians in New York State have written the Federal Power Commission that they own the land on either side of the Niagara River, the Falls itself and its power projects. The modest claim would only involve a few hundred million dollars. Washington, D. C. The Post. 11/1/39.

Although Arizona's Indians are always peaceful, a State law forbidding the sale of guns and ammunition to the Indians has been discovered. Los Angeles, California. The Times. 10/12/39.

Final approval of the development plan for the Oswego unit of the Frazer-Wolf Point Irrigation Project in Eastern Valley County has been made by the Office of the Commissioner of Indian Affairs in Washington. Under the plan 4,400 acres of land in the unit are to be placed under irrigation by the season of 1940. About 60 Indian families will be established as irrigation farmers on the unit. Great Falls, Montana. The Tribune. 10/20/39.

Among the more than 8,000 rural boys and girls enrolled in 4-H Club work in Montana, there are nearly 500 Indians on the seven reservations in the State, who are carrying on many of the same projects as their white clubmates. The club program on the reservations is a cooperative enterprise between the Indian Service and the Extension Service. Great Falls, Montana. The Tribune. 10/16/39.

The President of the Idaho Cattle Growers' Association paid tribute to the Fort Hall and Bannock Creek Indian Stockmen's Association upon the "businesslike methods of the sale and the high premium quality" of stock offered. He contends that cattlemen of the state can learn something from the Indians' methods of conducting auction sales and their methods of raising cattle. Salt Lake City, Utah. The Daily Tribune. 10/14/39.

Enough tom-toms were made in Pawnee, Oklahoma, this year to call all the Indian tribes in the world to the warpath. But not a single brave became pugnacious. Instead, the Indians sold them - all 25,000 tom-toms - which just about makes Pawnee one of the Indian capitals of the nation. Reno, Nevada. The Gazette. 10/11/39.

Representatives of the Carnegie Corporation of New York, of the Department of Race Relations of Yale University and the Department of Anthropology of the University of Toronto met with Indians and governmental agents last month in Toronto, Canada, to confer on the past, present and possible future of the 350,000 Indians in the United States and the 115,000 Indians in Canada. Rochester, New York. The Democrat & Chronicle. 10/29/39.

After a three-year refusal by the Indians of the Cherokee Reservation to grant a right-of-way across their North Carolina Reservation for a road providing a southern terminus to the Blue Ridge Parkway, the question apparently has been settled. The Cherokees recently, by a margin of four to one, elected a chief who advocates granting the right-of-way. St. Paul, Minnesota. The Pioneer Press. 10/29/39.

Dr. J. H. Jacobs, fullblood Canadian Indian, in discussing the problems of Indians of the Caughnawaga Reservation in Canada, sets forth as a cause for the pitiful plight of these Indians, the lack of public interest in Indian affairs. Referring to the system of Indian government in the United States, attention was directed to the Indian Reorganization Act, which allows the Indians to conduct their own affairs under guardianship of Washington, to incorporate as private companies, and to the wide interest taken by Americans in the Indian and his future, training him to make his land productive and assisting him at every opportunity. Montreal, Canada. The Gazette. 11/7/39.

By D.C.B.

## IF NEVADA HAS A HARD WINTER PACK RATS ARE EXPERT FORECASTERS

Old Indians of Nevada, studying the ways of the pack rats, have concluded that severe weather is ahead. So they are making all preparation for a long, cold winter and they are anxious too, that their red and white brothers in other parts of the country take heed of this warning.

Here is the way the Indians of Fort McDermitt Reservation in Nevada, first learned of the impending inclemency as told by a field worker of the U. S. Indian Service:

"The domestic calmness of the Hutchinson household was upset when Mrs. Hutchinson of McDermitt, Nevada, inspected the contents of a drawer in which she had placed for safekeeping several pairs of Indian beaded gloves. As she inspected each glove, she exclaimed: 'What do you think of this? There isn't a bead left on any of these gloves. There isn't a scratch to show how these beads were removed. It beats all!'

"Several weeks later, making another inspection of another drawer, she declared in an excited voice, 'My land, come and look here!' Carefully and snugly accumulated in the folds of a garment lay the full quota of beads missing from the Indian gloves. Inquiry among the Indians of the McDermitt Reservation established an answer to the mystery - pack rats!

### Poisoned Bait Safely Stored

"I'll fix those thieves with poisoned wheat.' A liberal amount of loose wheat was tinctured with strychnine and placed wherever pack rats could gain an entrance into the Hutchinson home. Another week passed and no dead rats were found on the premises, which brought forth the comment, 'They're dead somewhere, I'll bet.'

"Again, weeks later, no dead pack rats were located, but Mrs. Hutchinson found, to her dismay, in another drawer all the strychnine wheat assembled in a single pile within the folds of some of her treasured clothing, safe and intact.

"The news spread over the reservation, and soon the unanimous opinion of the older heads of the McDermitt Indians was accepted as a profound conclusion of Mrs. Hutchinson's mystery. 'Big snow. Hard winter come this year. Pack rats sure - and ready.'"

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# *from the Mail Bag*

Typical of the letters on the work of the Indian Service are those published below. From a wide variety of sources - teachers, students, professionals, foreigners, Indian Service workers, Indians - the letters received in the daily mail cover an unusual range of subjects and show increased interest in the Indian of today.

Keep the Mail Bag in mind and send interesting letters to "Indians At Work."

## INDIANS APPEAL FOR ADDITIONAL MEDICAL ASSISTANCE

Superintendent -----  
----- Indian Agency  
-----, -----

Dear Mr. -----:

We hereby petition you to include in the budget for the coming year provision for a field nurse for the ----- District. We give the following reasons for this petition:

1. We are located 18 miles from one field nurse and 32 miles from the other nurse who have divided the district between them. They are separated from us by roads which are impassable a good part of the winter season when we are most in need of their services.

2. In the winter just passed, 1937-38, there were twenty-one persons who died without medical attention in this district. The previous years' records were the same. We are listing last year's cases for your information.

(Names 21 persons) (15 are children)

3. We want it understood that this is in no way a complaint against our doctors and field nurses. Each nurse has a large territory of her own in addition to the extra burden of this district. The roads are in such condition that we are isolated from any medical assistance in times of need. We feel that this, being one of the heaviest populated districts, located a long distance from the agency, with a people who are striving, under our Superintendent's leadership, to work out our community problems, that we are justified in asking for this health instruction and protection of our community and families. We feel that many lives could have been saved by proper health supervision and instruction. We have many open T. B. cases in homes with small children. We know that it is wrong, but we need instruction and guidance in knowing what to do for the best interest of the health of our children, ourselves, and for our community.

Respectfully submitted,

(Signed by 102 Indians)

It would be difficult to find a more frank statement of the government's tragic allotment system. Uncle Joe Cannon, the famous Speaker of the House, as he expresses himself here, stated the prevailing view of his time.

H. G. Dunlop, Esq.  
Champaigne, Illinois.

November 28, 1885.

My friend, your favor received. Sorry you could not come over and bring Mrs. Dunlop...

I have been pretty well over the West during the summer and fall - out over three months, had a pleasant trip and I think a profitable one for the Service. The Indians I find when seen at home are a complete set of savages, and are in a worse condition than before. What they lack is 1st Character, 2nd Industry. If they had the latter the first would come after awhile. I am clearly of the opinion that their lands should be assigned in severalty, and that the same ultimatum should in a short time be presented to a healthy Indian that has always been presented to a healthy white man "Work or Starve". Any other course were followed as to white men makes paupers of them and I am satisfied the Indian is in no sense the superior of the white man. However, I did not start out to lecture on Indian affairs, but will send you a copy of our report when made.

J. G. Cannon.

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AN OLD-TIMER REMINISCES

Gentlemen:

June 23, 1939.

...I have been a close observer of what is going on in our country. I am 72 years old and am pretty well informed on Indian affairs since Custer was killed.

We lived in a small town in Nebraska. Soldiers brought about 40,000 Indians within 50 miles of where we lived. We were pretty well scared that a band of Indians would sweep down on us and destroy the whole district. Later I came in touch with them on the Pine Ridge Agency about 10 miles up White Clay Creek, where I had a homestead. I was there after there was a beef issue of 300 beef cattle. Every ten days the Indians would have one man kill the beef and divide the meat. They would just run them out on the prairie and shoot them down.

I met Red Cloud and Sitting Bull while I was in the district. I was in the Sioux Post Office when Red Cloud came in. He was dressed like a white man, carrying two Colt revolvers of latest make. He spoke to the Postmaster that he wanted a pow-wow with some of the neighbors about a Cheyenne Indian that had been killed by an Indian Police. He wanted to talk with Jim Oldman and some other old settlers that had worked on the reservation years before. Jim Oldman worked in the commissary, until he found out that the Agent was sending most of the rations that was for the Indians to the Black Hill miners and the Indians were not getting what the Government sent them. There were about a dozen people working at the Agency that signed a petition to Washington about what was going on. Instead of having the Agent fired, they got fired. They were all nice people. Jim Oldman was a specially fine man...

D. P. Merritt,  
Seattle, Washington.

## BOOKS AND MAGAZINES.

The following are listed for the information of our readers and, unless favorably reviewed, should not be considered as having been endorsed by the Office of Indian Affairs.

### NEW BOOKS

- THE AMERICAN INDIAN, Northey, Sue  
- M. Bradley, Springfield, Mass. \$2.00
- CULTURAL AND NATURAL AREAS OF NATIVE NORTH AMERICA, Kroeber, A. L.  
- University of California, \$3.50
- ETHNOGRAPHY OF THE FOX INDIANS, Jones, William  
- Government Printing Office, 25¢
- ETHNOBOTANY OF THE HOPI, Whiting, Alfred F.  
- Northern Arizona Soc. of Science and Art, \$2.00; \$2.25 editions.
- INDIANS OF THE AMERICAS, Embree, Edwin R.  
- Houghton, \$2.75
- MODIFIED BASKET MAKER SITES, ACKMEN-LOWRY AREA, SOUTHWESTERN COLORADO  
Martin, Paul S. - Field Museum, \$3.00
- MYTHS AND LEGENDS OF THE LIPSON APACHE, Opler, Morris E.  
- Augustin, \$3.50
- NAVAJO MEDICINE MAN, Reichard, Gladys A.  
- Augustin, \$30.
- NOTES OF THE HUNTING ECONOMY OF THE ABITIBI INDIANS, Jenkins, W. H.  
- Catholic University, 60¢
- PENOBSCOT MAN: THE LIFE HISTORY OF A FOREST TRIBE IN MAINE, Speck, F.G.  
- University of Pennsylvania, \$4.00
- PREHISTORIC CULTURE UNITS AND THEIR RELATIONSHIPS IN NORTHERN ARIZONA,  
- Colton, Harold S. - Northern Ariz. Soc. of Sci. & Art, \$1.75
- SOCIAL ORGANIZATION OF THE PAPAGO INDIANS, Underhill, Ruth M.  
- Augustin, \$3.50
- STYLE TRENDS OF PUEBLO POTTERY IN THE RIO GRANDE AND LITTLE COLORADO  
CULTURAL AREAS FROM THE SIXTEENTH TO THE NINETEENTH CENTURY, Mera H.P.  
- Laboratory of Anthropology, Santa Fe, \$8.00

IN RECENT MAGAZINES

HEAP GOOD FISHING: INDIANS OF OREGON USE MODERN MEANS TO CATCH SALMON,  
- Popular Science Monthly, 135: 90-2, September '39.

INDIANS IN SIBERIA,  
- Time, 34:40, August 14 '39.

INVISIBLE INDIAN VILLAGES DETECTED BY EXPEDITION IN MOUNTAINS OF WEST-  
ERN NEW MEXICO, - Science News Letter, 36:149, September 2, '39.

MODERN ESKIMO ART, Murie, M. E.  
- Natural History, 44: 49-52, June 1939.

NORTHWEST COAST ANIMAL DANCES, Ernst, A. H.  
- Theatre Arts Monthly, 26: 661-72, September '39.

CONSUMMATION OF A LIFE WORK

By Willard W. Beatty

A GRAMMAR OF LAKOTA, THE LANGUAGE OF THE TETON SIOUX INDIANS  
By Eugene Buechel, S. J.  
Published by Lakota Language Society, St. Francis, S. D.

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An unassuming red bound volume printed in offset has recently appeared, which marks the climax of a career devoted to studying the language of the Teton Sioux. It is the first authoritative grammar of Lakota, the dialect of the western Sioux. The Teton band is the largest dialect group of the second largest Indian tribe in the United States today. Roughly, there are 45,000 Navajos and 35,000 Sioux of whom one-half are Teton. The Teton Sioux live today on the Rosebud, Pine Ridge, Lower Brule, and Cheyenne River Reservations, and on the southern part of the Standing Rock Reservation, all in South Dakota.

Father Eugene Buechel of St. Francis Catholic Mission on the Rosebud Reservation has spent thirty-five years among the Teton Sioux, combining his missionary work with the preparation of a dictionary and grammar of the Lakota language. More than this, Father Buechel has a study lined with original manuscripts recording Sioux history, mythology, tradition, and legends, all written in the native language. The grammar which he has just published should serve eventually to make this mass of material available and useful to all students of Indian language and it should further prove exceedingly helpful in the developing program of the Indian Office to prepare and publish manuscripts in the native language for use in the schools and by the older natives in the Dakota area.

PHELPS-STOKES COMMITTEE REPORTS ON NAVAJO PROBLEM

THE NAVAJO INDIAN PROBLEM, AN INQUIRY SPONSORED BY THE PHELPS-STOKES FUND. 101 Park Avenue, New York City, N. Y.

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An impartial inquiry into the Navajo situation was undertaken by the Phelps-Stokes Fund for the purpose of securing "such an understanding of conditions on the Navajo Reservation as to help bring about the cooperation of all agencies - government, missions, philanthropic, and, most of all, the Indians themselves." With membership consisting of Dr. Thomas Jesse Jones, Educational Director of the Phelps-Stokes Fund, Dr. C. T. Loram of Yale University, Dr. Harold B. Allen, President of the National Farm School, and Miss Ella Deloria, a Sioux woman and anthropologist, the inquiry was begun January 1, 1939. Results of the investigation were published in pamphlet form last month.

The report is divided into the following chapter headings: The Navajo Problem; The Navajo and The Land; Administration; Navajo Education; Law and Order; Health, Hogan, Heritage; Missionaries and the Navajos; together with a chapter on concluding observations.

In conclusion the inquiry states:

"There are many difficulties to be overcome. But plans and trends of extraordinary value have been initiated. Results of continuing usefulness to the Navajos are being achieved. With seemingly almost reckless daring the soil conservationists are successfully combating the ruthless devastations of wind and water erosion, formerly believed to be subject only to divine providence, or at any rate, to uncontrollable nature. Health and sanitation are limiting the ravages of disease. Education in the simple essentials of life is being extended with marked effectiveness to children and adults in the lonely communities where they dwell. However pronounced the difference as to methods and expenditures, the inspiring fact remains that the United States of America is demonstrating an idealism in services for the Navajo Indians that may in time save the self-respect of the American People in their relationships to the uniquely important minority of our nation."

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FIRST EFFORTS TO PUBLISH INDIAN LITERATURE IN ENGLISH

I AM A PUEBLO INDIAN GIRL.

By E-Yeh-Shure.

Published by William Morrow & Co. New York City, N. Y. \$1.50.

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This is an unusual story of everyday things in the life of a little Pueblo Indian girl. She writes of the Earth, My Country, My Home, The Cornplant, Making Bread, My Clothes, Hair Washing, My Ponies, Deer, Antelope and Buffalo, Birds and Their Feathers, and Beauty. With full-page illustrations for each subject by outstanding Indian artists, the book is interesting for both young and old alike.

"Now the new and the ancient art of literature have been brought together," writes Oliver La Farge in his introduction to the book, "and not by a white man, but by my friend, E-Yeh-Shure's father. He is a member of one of the strong families of Isleta Pueblo, an educated, enterprising man, and a complete Indian, holding fast to the good things of his own culture and his own religion. When his daughter turned her natural gift as a poet to work in English, he saw its promise, and had the inspiration to bring together Indian artists, Navajo, Apache, Pueblo, in a cooperative endeavor to make a truly Indian book. The techniques are modern, but the line, the essential union of word and picture, is very old - it is the union of the poem and the dance from which both arts take their ultimate derivation.."

"E-Yeh-Shure has set out to make her way of life understood in the simplest possible way. The American Indians, like the Chinese, have highly developed the type of poetry which consists of a juxtaposition of compactly stated pictures and implied ideas. Out of this form the prose arises naturally..."

"It is a shame that Indian languages are so many and so obscure," Mr. La Farge concludes, "that there can never be a large public for works written in them. This first effort offers the hope of another solution, to which one sees a parallel in Irish literature; the mastery of English will set free talents to use our language as it would not have occurred to us to use it, to the great enrichment of our minds and of our speech itself. I AM A PUEBLO GIRL is only a first tentative step, yet from the point of view of the Indian it crosses a threshold till now deemed forever closed."

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By E. C. M.

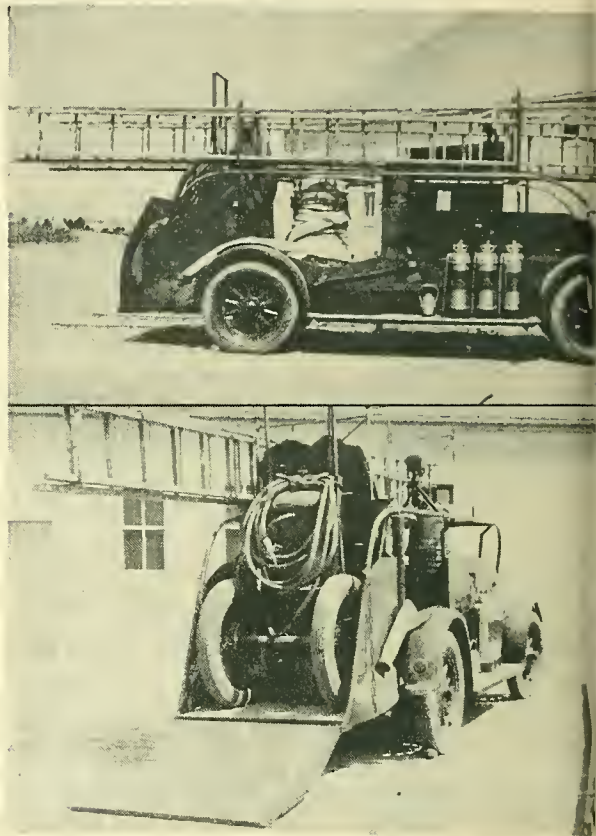
## *INDIANS CONSERVING AND REBUILDING THEIR RESOURCES THROUGH CCC-ID.*

With Indian buildings worth millions of dollars and an expanded building program now under way on many reservations, the need for adequate fire protection increases.

News which might be significant in regard to the above comes from the Fort Berthold Indian Agency at Elbowoods, North Dakota, where a fire wagon has been completed and equipped at the cost of \$360.

Construction of the wagon evolved around one principle, "operation in an emergency." All the equipment can be put into use within a few seconds. The wagon which was built on an old car chassis can be attached to any car or truck, with, or without a bumper.

With all its equipment, which includes two forty-foot ladders, with extensions, a two hundred foot fire hose, raincoats, fire extinguishers, and other devices, the wagon weighs only 3,100 pounds and can be trailed at a maximum speed of 55 miles per hour. Turns and curves can be made at 40 miles per hour with no difficulty.



### Above:

Side view of the fire wagon and M. Hayne, who constructed the apparatus. This view shows the method in which equipment is taken off the wagon.

### Below:

Rear view of fire wagon showing chemical cart and method in which it is taken for use. The hose is reeled out of wagon from either side, or from rear. It is possible to carry 500 feet of hose.

Besides other equipment used in fire-fighting, the wagon also has a chemical cart which can be wheeled onto a drop-platform and put into use in a little less than one minute.

Fred P. Hayne, CCC-ID general mechanic and fire chief at Fort Berthold Agency, drew up the plans for the fire wagon, and after approval by

the Agency Safety Committee, undertook construction. Mr. Hayne, an Indian, has stated his willingness to forward his drawings to any other jurisdictions desiring such plans.

Construction required about two hundred hours of Mr. Hayne's time. The initial expenditure of \$360 went mainly for the purchase of new fire equipment for the wagon.

### The Ditch Diggin'est Crew

Snuggling up against the United States-Canadian boundary line in New York lies the St. Regis Indian Reservation. Here reside the proud Mohawks, remnants of a once fierce and warlike people. A portion of the band now lives on the Canadian side of the border, while the remainder is content to live in the United States.

In spite of many years of contact and inter-marriage with local Scotch, Irish and French Canadian elements, these Indians persist in retaining many of their old tribal customs.

Four years ago, a vast area of dark, rich reservation soil lay inundated for months of the year. Farmers found it impossible to till

these lands and had long ago resigned to be content with a scant cutting of wild hay made in the late summer. Some of this semi-swamp land has been in permanent pasture, for many Mohawk farmers keep fine herds of Holstein cattle.

Then came the CCC-ID program. Embracing the splendid opportunity to earn ready cash for the improvement of their own farm lands, these anxious Mohawks soon overwhelmed the Indian Agency with applications for work for themselves and their teams of horses. A crew of men and horses was soon put to work scooping the rich, dark loam from a ditch line in the lowlands, spreading it flat upon the surrounding meadows. This took place in the Fall of 1935. Since that memorable occasion,





### Working In Stiff Clay

nearly nine miles of ditches have been dug at St. Regis.

### Prefer Own Horse-Power

Scoffing at the very thought of employing power machinery, grade Belgian and Percheron mares, pride of the Mohawk farmers, were called upon to execute the job.

As there has been no provision made for CCC camps on the six Indian reservations in New York State, the enrollees live at home. Team hire is paid at the rate of \$2.00 per day for a five-day week, while the enrollee compensation amounts to \$1.50 per day, straight time. Ditch digging equipment consisting of earth scrapers, shovels, mattocks, etc., are supplied by the workmen. This they prefer to do in order that a larger portion of the project allotment may be received in wages. Because of the great need for employment during the fall and winter months, the ditch project is carried on at this period.

Starting in October, a crew of 50 men, with the help

teams commenced activities. Within a period of four weeks time, a 5,600-foot section of ditch was completed. At the same time, another crew, equally as efficient, was engaged in building 17 dry wall and limestone slab culverts at strategic points along the completed sections.

Working rapidly to make the best use of nearly ideal weather conditions, these Mohawk Indian warriors, sans paint and feathers, moved earth at unbelievable speed. Men could be found working on the crew, who, 20 years ago in France, had faced the Kaiser's Legions for Canada as well as the United States. They were now battling with Jack Frost and the stubborn frozen glebe. Working in relays, an endless line of scraper teams carried scoops-full of rich, dark earth from the cut. No time was lost, for severe weather was expected any day, and there was always the threat of a bad rain-storm which would spell doom to the job for an indefinite period.

By November 17, the crew, now numbering 85, with 18 teams, had completed the original assignment of 5,600 feet, and was well on its way along the 8,000-foot section which terminated at the eastern boundary of the reservation. Under the able leader-

ship of two Indian enrollees, the crew, now supplemented by men and teams who had finished their culvert work, pressed on with renewed vigor.

Finishing the second section at the reservation boundary line, the entire party, now hungry for new earth in which to dig, began work on a line of ditch leading directly to the Canadian border. For years this swamp-like region had remained far too wet to accommodate either teams or men. However, at this period, most of the area was quite dry.

Having now gone far beyond their initial assignment the men entered wholeheartedly into the spirit of the work and took every liberty of ideal weather conditions while they lasted. They pressed onward, headed for the Canadian border, straight through the middle of a cattail swamp, reeking with slipperiness, blue clay, and oozy black muck to within about 300 feet of the International Boundary Line. Here they were halted. The slimy muck was too deep for the horses to work in. Rain falling at this time added more cruel difficulties. Sad at heart, the men were forced to depart before the undertaking had been completed.

#### Confer With Canadian Mohawks

At this time a conference took place between the CCC-ID leaders and the Canadi-

an Mohawk chieftain. The enrollees tried to obtain cooperation from the Canadian Indians to the extent of opening the passageway for water to flow across the border on the Canadian side. This friendly gesture, if carried out, would release impounded American waters, thereby enabling them to flow into the St. Lawrence River. The conference came to a successful end. The meeting took place inside the humble home of a poverty-stricken Indian. The men with their clothes literally covered with sticky blue clay, clustered about a logwood stove to deliver their point in the Mohawk tongue.

Working southward along the same ditch line, the men continued their work unabated, and by December 30, had completed 5,200 feet of the fourth section. On this date the funds allotted for the project were exhausted. It was indeed unfortunate for them to have to quit work at this time of the year. Had the money lasted another week,



Finishing Off A Deep Cut  
On The St. Regis Ditch Line.

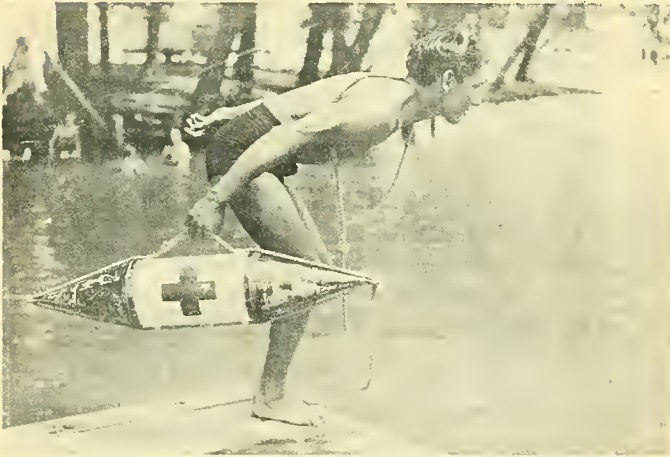
the crew would have reached its objective - the drainage divide of that entire ditch system. All told, in less than three months time, this Indian CCC crew, averaging about 70 men with 18 teams, had completed in aggregate, 22,300 lineal feet of ditch, excavating approximately 17,025 cubic yards of material, besides removing quantities of brush and sodden logs from the right-of-way.

An unlimited degree of credit is due these Mohawk enrollees because of the fine morale, high spirit and energy displayed on this project.

Their theme might be expressed in one word - cooperation. Instances in which enrollees have used their cars unstintingly have been brought to our attention.

Liberal gratis donations of timber, metal, tools, and gravel, not to mention overtime work, have indeed not been overlooked. They have now been assured that work on the ditch line will be continued this fall. These Mohawks have proved themselves to be ditch diggers extraordinary, and in all truthfulness, "The Ditch Diggin'est Crew. By George A. MacPherson, Sr. Foreman.

#### For Aquatic Safety



Instructor Harold Abraham

Harold Abraham, Indian CCC enrollee of the Shawnee, Oklahoma, Agency is Water Safety Instructor for the Shawnee jurisdiction. Abraham is a leader in the CCC-ID and directs the work of Indian enrollees on soil conservation projects in the White Turkey and Big Jim Communities, under the direction

of Indian Project Manager Robert P. Keokuk. He has been in the Shawnee CCC-ID organization fifteen months.

Last June, Abraham attended the National Aquatic School, conducted by the American Red Cross at Lake Taneycomo, Missouri, where he received his credentials as Senior Water Safety Instructor and got diplomas in "Swimming" and "Small Craft and Canoeing."

Upon his return to the Agency, he organized a course of aquatic safety instruction for CCC-ID enrollees. Of the 17 enrolled in this course, 15 qualified and received Senior Lifesaving Certificates. Abraham is not only a strong and able swimmer, but his teaching performance is rated at 87% by the Red Cross. By D.C.B.

## HELP WANTED

By Floyd W. LaRouche

An incident in the daily life of an isolated Indian village in Nevada may be more important and more interesting than a conference of executives in the Washington Office.

But normally the editors of Indians At Work wouldn't be able to print the item from the field because we wouldn't know about it.

Similarly, a great many things of interest and importance happen every day in the field without our knowledge. In a large and scattered organization this is natural, but it is to some extent preventable.

This magazine is published for the benefit of Indians, Indian Service workers and the many other persons concerned with Indian progress. To report the day to day events of interest to the public it is, of course, essential that the editors obtain the facts. Some agencies are diligently productive in this respect. Others are much less so. We need material from all.

To make the magazine more readable and more informative a number of alterations have been made in recent months and further changes are in process. There have been added such new features as "Books and Magazines", a current survey of published Indian material; the news digest, which attempts to present a panorama of press comment; "From the Mail Bag", provides a place for expression of views and comments from all places, and from the past as well as the present; CCC-ID notes have been expanded, copiously illustrated and otherwise changed to the end that an accurate and somewhat intimate picture of these vital activities will be presented.

In an early issue a new feature entitled "Do You Know", will begin. In brief form it will offer a variety of little-known facts about Indians and the Indian Service.

Plans are maturing to present, in simple, readable language, some of the important scientific developments in Indian matters.

These are a few of the developments toward bringing to Indians and the public the facts about Indian matters.

Eventual success will depend as much (or more) on the contributors as on the editors.

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The photograph on the back cover of this issue was drawn for Indians At Work by James Auchiah, one of six Indian artists now painting murals for the new Department of the Interior Building in Washington, D. C.



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